

# SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XXXIX.

September, 1946

No. 5

## ETHNIC DEMOCRACY

**I**N the present Russo-American war of nerves it has become customary for Russians to counter our pride in Anglo-Saxon Democracy with a Russian boast of Ethnic Democracy: a debating point, easy to make because of the ambiguous use made of the word "democracy."

"Democracy" of course originally just means "rule of the people," but in the U. S. the word has increasingly taken the meaning of "egalitarianism." The two things of course are not the same: democracy and lack of egalitarianism can go well together, as is proved by England, which—with Switzerland—I believe to be the most democratic country in the world, though there is an inequality of social orders, and plenty of it. Indeed it may perhaps be wondered, whether in countries, where popular control of public affairs (i. e., democracy in the true sense) is being largely impeded by an overriding plutocratic control, a special show of "democracy" (i. e., egalitarianism) is not made by people in the public eye who thus make a display of vulgarity and who hide their intellectual superiority, lest they be suspected of being "highbrow" thus transcending the scope of Main Street. Which cult of egalitarianism means the cult of mediocrity, philistinism and arrested adolescence; the complete perversion of the true concept of human equality, which recognizes that all men are by nature equally God's creatures, are equally fellow-heirs of Christ in the Church, and in human Society are equally responsible for safeguarding its common good.

This brings us to Ethnic Democracy or Racial Equality, as it should more properly be called. Now, that this principle prevails in the Union of Socialist Soviet Republics and in the sixteen republics comprised therein, admits of no doubt. Of the total 170 million members of that Union 78% are Russians, who preponderate to such an extent over the 22%, which are split up in over 50 different ethnic varieties, that not only Russia, but Siberia and even Central Asia have become practically Russian countries. But this preponderance of Russians in the ethnic composition of the

Soviet Union has never been exercised, to discriminate against ethnic minorities. Russians have no race-prejudice and have never denied either political, social or economic advancement to non-Russians—be they Kalmuks or Kurds or Karakalpaks or what not. On the contrary, Russians have freely intermarried with the native people of the lands acquired by them, with the result that the latter are becoming more and more absorbed and "lost" in the great Slavic mass: much as African and Indian individuals disappear in the Latin mass of Brazil. In the Soviet Union discrimination does not exist as between Russians and non-Russians, but between Communists and non-Communists: exactly as Portugal in her ancient Colonial Empire never discriminated between White and Black, but between Catholic and non-Catholic.

Which of course is an arguable discrimination: for to be a Communist or a Catholic is a matter of man's mind, a matter which it rests with him to adopt or reject, whilst to have Slavic features or a Negro's complexion is not a matter of human choice. Wherefore no man should be reasonably held to account for the shape of his nose or the pigmentation of his skin; nor should he be discriminated against for body-features, which have nothing whatever to do with his essential humanity. It is in the most literal sense inhuman, to base any sort of conduct towards a fellow-human on the convexity or concavity of his nose, or on the redness or yellowness of his skin. In fact when I was brought up as a child—which was a time which believed in good manners—one of the things I was told again and again, was that it was shockingly bad manners to point to, or even to seem to notice, any physical peculiarities of other persons. What makes a man to be a man is his mind, the making of which rests largely in his own hands. It is therefore perfectly rational to object to people, because they are silly or vicious or ill-mannered, but not because they have a wart or are of short stature.

Inasmuch as Russians regulate their conduct



towards ethnic minorities in this manner, they certainly deserve high praise, just as our Anglo-Saxon countries, which do not, merit unqualified blame. But it remains quite incorrect and not a little misleading, to call such an attitude Ethnic Democracy—misleading, because the Soviet debater thereby wishes us to imply, that "Ethnic Democracy" is a valuable substitute for plain democracy, i. e., people's control over public affairs, which of course does not obtain in the Soviet Union, where—as in all dictatorships—it is not the ruled that control the rulers, but the rulers that control the ruled. An additional reason, why Russian controversialists avoid speaking of discrimination based on ethnic (i. e., purely physical) grounds, may be that it is of course a little awkward for an atheistic Communist, to say that physical, i. e., material, features are purely accidental, and that

what is of the essence of man is something not material at all, but his mind or soul.

But this boomerang, having hit our Russian brother bang in the face, now comes whirring back, hitting us fair and square in our Catholic solar plexus.

If the atheist, notwithstanding his wrong, irrational and inhuman ideology, can act so rightly, rationally and humanly in this matter of so-called Ethnic Democracy, what will the Catholic with his heritage of noble truth and his practice of ignoble behavior be able to say in his defence, when he appears before his Judge on the Day of Doom and hears Him say: "Inasmuch as you despised this man, because he is black, you despised Me Who made him black."

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## THE UNIQUE REVOLUTION

### THE STORY OF FR. THEOBALD MATHEW

**D**URING a prolonged study of the biographies of men both great and small," wrote Goethe, "the following thought occurred to me: In the web of the world, the one may well be regarded as the warp, the other as the woof. The small men, after all, give breadth to the web, the great ones supple firmness and solidity, and in addition perhaps also some kind of pattern." The same thought must occur to those who read the biographies of Daniel O'Connell and Father Theobald Mathew, the great apostle of temperance. Supple firmness and solidity were qualities which the Irish of a century ago most needed, as well as a defined pattern in their moral and political lives which English Imperialism had for centuries striven to shatter to bits and remould nearer to its own completely secularized desire. The names of the Irish Windhorst, O'Connell, and Fr. Mathew are often linked together, for these great-souled contemporaries led revolutions in the political and moral domains, which, though bloodless, had consequences for the Irish nation that were of immense importance and significance. Here we will concern ourselves with the life-work of Fr. Mathew, for this apostle of temperance has a deep significance for the wider and more modern apostolate of Catholic Action specifically

so-called, for Catholic Action itself reaches back to the age of the catacombs.

Theobald Mathew was born at Thomastown, near historic Cashel in County Tipperary, Ireland, his family being of aristocratic Welsh extraction. Even from childhood he was distinguished for a nature of gentleness and charity with an underlying *Tüchtigkeit*—virtues which almost pre-ordained him to the rôle of a reformer among the poor. The background against which he grew up was a troubled one. When he was but eight years old; that is in 1798, the Irish made a determined but futile attempt to throw off the tyrannous rule of England. Superior forces and equipment prevailed and the revolt of the Irish, which was badly organized and co-ordinated, was quenched in blood. The yoke of the Penal Laws was tightened still more on the Irish, and the Penal Laws, it will be remembered, were cunningly calculated to impoverish and degrade the Irish and keep them that way. That is how the historian Lecky interpreted the malevolence behind these laws, and it is rather ironical that present-day English writers should speak of the Irish as dirty and drunken when the very conditions of their poverty and degradation were of English creation. The young Theobald Mathew



grew up in a milieu where the gallows, the pitch-cap and the triangle were in much grim evidence as instruments of maintaining foreign rule. It was the memory of the horrors witnessed in childhood that made him later insist that his people should avoid all violent opposition to the superior forces of the English Crown.

Theobald, or Tony, as he was affectionately called, had given evidence of a vocation for the priesthood from his earliest infancy, and so at the age of seventeen he entered the famous seminary of Maynooth. He later left it and joined the Capuchin Order in 1810, and in truth the natural Franciscan traits of his character better suited the army of the Poverello than the ranks of the secular clergy. He was ordained priest in Dublin on Easter Saturday, 1813.

He was first appointed to the city of Kilkenny and after a short interval was transferred to Cork. The poverty of the Capuchin church there at the time of Fr. Mathew's arrival may be judged from a contemporary account. It measured 43 feet in length and about the same in breadth; and from the rails of the altar to the interior of the porch the space did not exceed 28 or 30 feet. "It was not much bigger than a respectable barn, and but for the galleries might have passed for one." The Lady Poverty held absolute dominion in the district where Fr. Mathew was called upon to labor. His love and devotion to the poor soon won him popularity and Fr. Mathew's fame spread far beyond the very narrow confines of Blackmoor Lane. Though he had taken the name Andrew in religion, as severe laws against religious Orders still operated he chose to be known as Fr. Mathew, and thus he has been recorded in his country's history.

During his ministrations among the poor for some thirty years Fr. Mathew had ample opportunity of observing the terrible effects of drunkenness, for only in the brief oblivion of drink could the wretched people forget their misery. Notwithstanding the vigilance of revenue officers and magistrates, illicit stills for the manufacture of the native brand of 'fire-water,' known as *potteen*, flourished in increasing numbers. In the capital, Dublin, licenses to sell spirits rose from 868 in 1824 to 1,714 in 1828, and the proportionate rise was very much higher in the smaller towns and villages. Moreover, the public conscience had become atrophied in the matter of intemperance, and it was deemed rather a manly affair to become drunk. Statistics show that Eng-

land and Scotland were as bad in their records of intemperance, but their poorer classes had not to endure the terrible burdens of the Irish, which, while they explain the frequency of drunkenness in Ireland, scarcely excuse it.

Before Fr. Mathew began his great temperance drive in 1830, there had been numerous attempts to found temperance societies, but these came for the most part from Protestants among whom the Quakers were the most conspicuous. The chief figure of the temperance societies in Cork was a Quaker by the name of Martin. This worthy man often appealed to Fr. Mathew: "O Theobald Mathew, if thee would only give thy aid to the cause, what good thee would do for these poor creatures." It adds much to the fame of the great Capuchin to recall that at a time when bigotry and persecution were rife he was honored and respected by the members of every religious denomination. Once a deputation from Martin's temperance society called on Fr. Mathew because "he was a young priest, well-liked and very popular among the working classes." No conclusion was reached at the interview. Now, it was a rule of the temperance society, which included Catholics and Protestants of various sects, that no religious or political topics should be discussed. A Protestant clergyman flagrantly violated this rule on one occasion, whereupon the Catholic members, suspecting proselytism, left in a body. Martin's plea now prevailed with Fr. Mathew, and on the tenth of April he launched the great temperance movement which was forever after to be associated with his name with the memorable words: "Here goes in the name of God." Within three months he had administered the temperance pledge to 25,000 people; in five months to 131,000; and in a little over eight months to some 200,000.

Fr. Mathew's movement had not been without precedents. In the U. S. A. temperance societies had been in existence since the close of the eighteenth century. One of the most ardent apostles of temperance there was the Rev. Lyman Beecher, pastor of the Congregational church at Litchfield, Conn., and father of Harriet Beecher Stowe. As we have said, various small temperance societies had already existed in Ireland, founded mainly by the Quakers. But neither in America nor Ireland had any such society known the phenomenal success and expansion of Fr. Mathew's.

The apostolic man had to work against opposition from many quarters. As so often happens



in Ireland when a man of genius arises among the people, he is sneered at and his motives discredited. Even Catholics branded his holy enthusiasm as mere *Schwärmerei* till stubborn facts forced the truth on them. The Archbishop of Tuam, the Most Rev. John MacHale, passed severe strictures on the temperance crusade, and though the Capuchin suffered in silence, his sensitive nature was deeply wounded. *Grosse Seelen dulden still*, as Schiller has well said. Besides, as a contemporary Protestant Dean said of him "his whole life was a sermon," and Fr. Mathew preferred to let results speak in justification of him. The owners of distilleries and public houses were naturally among his enemies, but, when he had proved the purity of his motives and had made such visible reformations in the public morality, many among them even became ardent adherents to his cause. There were even some members of his own family in the distilling trade, and these relinquished their business for the more honorable and productive one of agriculture.

The formula for administering the temperance pledge in the early years of the movement was as follows: the candidate knelt before Fr. Mathew and repeated after him: "I promise, with the Divine assistance, to abstain from all intoxicating liquors, except for medical or sacramental purposes, and to prevent as much as possible, by advice and example, intemperance in others." He then made the sign of the cross over each candidate saying: "May God give you grace and strength to keep your promise, and I now mark you with the Sign of the Cross that you may put your trust in Christ crucified and in Him alone, and that you may always bear in mind that you have sealed your promise with this symbol of our redemption, and, should anyone tempt you to violate your pledge, that you may be able to say to the tempter with the apostle Paul: 'Let no man molest me for I bear the stigmas of My Lord and Savior Jesus Christ in my body.'" In most cases the pledge was administered for life, and the candidate was given a medal to wear as a public manifestation of his solemn promise.

From the very earliest days of his movement, Fr. Mathew was resolved that it should be kept aloof from politics, thus anticipating Pope Pius XI in his reiterated insistence that Catholic Action should never be confused with or influenced by political action. Two years after Fr. Mathew had launched his movement, O'Connell began his movement for the repeal of the Union between

Ireland and England. In that same year, 1840, the two great leaders met on Easter Monday and walked together at the head of a procession of ten thousand people in Cork. But the Capuchin was very uneasy lest the gesture be misconstrued, and he felt obliged to make his position clear: "*I utterly disclaim any political object*; my ardent desire is to promote the glory of God by drying up the fruitful source of crime, and the happiness of His creatures by persuading them to the observance of temperance." Voting was public in those days, so he never cast a vote lest his name be associated with any political party. He explained this policy in speaking at York in 1843: "Though I was qualified to do so, I never gave a vote at an election for a member of parliament. I have confined myself to the discharge of my duties as a minister of the Gospel, and since Providence has placed me at the head of the great temperance movement in Ireland, I have devoted all my energies to this great and blessed work." And great and blessed it was, for whereas, to epitomize the criticism of Köhl, in other revolutions thousands stood to gain by the reversals of fortune which a revolution necessarily entails, in this bloodless Irish revolution there was no material advantage to gain, if we except health. Yet the Irish revolution was embraced by millions and achieved lasting success, for it is a fact to be noted in history that the success of moral revolutions is always the more enduring than those of the social and political kind. Even from the point of view of temporal expediency Fr. Mathew had acted very wisely in keeping his movement free of politics, for enemies surrounded him everywhere waiting to catch him in his words and trap him and his followers in their speech, like the Divine Master. And it is fitting testimony to Fr. Mathew's apostolic zeal that he was never convicted of any error in this matter. When the Conservative party took office in 1841 under Sir Robert Peel, it looked on the temperance movement with suspicion, regarding it as an auxiliary of O'Connell's Repeal Association. Peel, however, was a fair-minded man, and, when he had become convinced of Fr. Mathew's genuineness and sincerity, congratulated him on his triumph over crime and accorded him a courteous reception on the occasion of his visit to London.

When Fr. Mathew had visited and reformed every town and parish of important size in Ireland he made brief tours of Scotland, England and America. In spite of some political bigotry



in England and some opposition in America on account of his resolve not to allow himself to be involved in the Abolitionist question, his tours were immensely successful from the point of view of the number of pledges administered. The London *Times* declared that "Father Mathew has won golden opinions from all men by his affability and simple manners. He spent almost two years traversing America, from 1849 to 1851, and enrolled thousands in every great city he visited." Thus in St. Louis he enrolled 9,000 people, and it is calculated that he administered the pledge to some 600,000 people throughout the Union. His unpleasant encounter with the abolitionists of Boston is chiefly remarkable for the statement it drew from the Irish Capuchin. In the American Athens the abstinence societies were closely concerned with the abolitionist question. Fr. Mathew, while deeply involved in the success and promotion of one, insisted in avoiding the most vexed question of American politics. Thus he wrote to those who asked him to lend his influence to the abolitionist cause: "Gentlemen, I have as much as I can do to save men from the slavery of intemperance without attempting to overthrow any other kind of slavery. Besides, it would not be proper for me to commit myself on a question like this under the present circumstances. I am a Catholic priest but, being here to promote the cause of temperance, I should not be justified in turning aside from my mission for the purpose of subserving the cause of Catholicism." (Maguire: "Fr. Mathew and His Times," 1903.)

When he returned to Ireland he was saddened by the spectacle of the devastation which the terrible famine had wrought on his beloved nation and people. This dire visitation undid much of his good work, and it seemed to him as if his great life-work must end in failure. The history of the Irish nation since that sad time has happily proved that his forebodings were unduly pessimistic, for the temperance movement has gained ground and continues to thrive. Ill-health, superhuman labors and the sight of widespread suffering among his beloved poor wore down the body of the great apostle, and he died on the Feast of the Immaculate Conception, December 8, 1856, at Cobh. His last words were of self-reproach at not having done enough.

Some contemporary pen-portraits of the great apostle of temperance may be of interest. The German traveller, J. G. Kohl, visited Ireland in the early days of Fr. Mathew's mission. His

*Wanderlust* led him to a temperance meeting at Kilrush in the County Clare, and he recorded his impression in his book, "Ireland," published in London, 1843. After describing the enthusiasm of the crowds, he passed on to portray Fr. Mathew: "He is not very stout, somewhat of the height and figure of Napoleon, well-proportioned and of good build. Fr. Mathew has nothing of the meagre, haggard Franciscan monk about him, but on the contrary, without being exactly corpulent, his person is well-rounded and in excellent condition. His countenance is fresh and round. His movements and addresses are simple and unaffected, and altogether he has something about him that wins the good-will of his audience." Kohl returned to the similarity of Fr. Mathew's features to Napoleon's, a likeness borne out in paintings—"Überhaupt hat er durchaus etwas von Napoleon in seinem Gesichte, jedoch etwas mehr Rundung als dieser." When the great English novelist Thackeray visited Ireland and saw Fr. Mathew he portrayed him in very similar terms and added: "He is almost the only man in Ireland who in speaking of public affairs does not talk as a partisan." When that very charitable and sincere American Puritan, Mrs. Asenath Nicholson, of New York, visited Ireland in 1844 to investigate the conditions of the poor there, she put her tour on record in her book, "The Bible in Ireland." It contains many references to the charity, gentleness, and courtesy of the apostle, including this magnificent tribute: "He has wiped more tears from the faces of women than any other being on the globe but the Lord Jesus, and thousands of lisping children will bless the Providence that gave them an existence in the same age." Thomas Carlyle, the translator of *Wilhelm Meister*, was no lover of Catholicism, but he was a hero-worshipper, and a lover of greatness in others. Characteristically he wrote of Fr. Mathew on seeing him during his English tour: "Father Mathew is a broad, solid-looking man with grey hair, mild, intelligent eyes, massive, rather aquiline nose and countenance. The very face of him attracts you. We saw him go through a whole act of the business, do, as Darwin would say, a whole batch of teetotallers. I almost cried to listen to him, and could not but lift my broad-brim at the end when he called God's blessing on the vow these poor wretches had taken. I have seen nothing so religious since I set out on my travels as this squalid scene—nay, nothing properly religious at all." (Quoted in D. A. Wilson's "Carlyle on Cromwell and Others," 1925.) Carlyle's



wife was much impressed with the contrast between Fr. Mathew's face and that of the poor people he was saving: "I could not speak for excitement all the way home. When I went to bed I

could not sleep. The pale faces I had seen haunted me, and Father Mathew's smile."<sup>1)</sup>

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## DEMOCRACY ANCHORED IN THE LAND

SOME years ago Professor O. E. Baker addressed a luncheon-meeting of the Catholic Rural Life Conference. In the course of his address he referred to the large farm homes he had seen in lower Germany, superior, he said, in size and construction to the American farm house. Mr. Baker, at that time with the Department of Agriculture in Washington, had in mind what is called "the nether-Saxon house" of a type of rural architecture quite distinct from the Frankish house or the upper German peasant home. For the fact is, adapting construction of their habitations to local conditions and tribal tradition, the German yeomen and peasants developed three (some say four) styles of architecture which have remained distinct for centuries. In some cases folk art added its decorations as it embellished furniture, potteries, pieces of hardware, jewelry and costumes.

These houses generally remained in one and the same family for generations. Many an American farm family was founded by an immigrant who left his native hearth in order that primogeniture might continue and the tradition of the family be upheld even after the custom had been abolished legally. The emigrant shared in the silver contained in the strong box while the oldest, or in some localities the youngest son remained on the ancestral *Hof* which gave the family its name. Professor Baker, on the occasion referred to, also said, he had asked, while visiting these farms, how much the land was worth. There was no one to tell him the answer because a soil hallowed by the toil of generations of one's ancestors was infrequently sold.

Certain passages in an article by Mr. Arnold Lunn, published in the *Catholic Times*, of London, put us in mind of Mr. Baker's remarks. "I have often wondered," the English writer states,

"how the Swiss contrived to prevent the concentration of land in the hands of the few. 'Well, it's very difficult,' said a Swiss friend of mine, 'to persuade a peasant to sell. He says 'land is worth more than money.'"

"What infinite wisdom is crystallized in that saying!" Mr. Lunn remarks. "Land, of course, does change hands in small quantities. Anybody who wanted to buy enough land to build a chalet with a garden would have no difficulty, but once a man starts to buy land as a mere speculation, difficulties begin. A member of the Swiss Parliament told me that in his valley a rich refugee was ready to buy any land that was for sale, but the word went round 'Don't sell,' for the peasants instinctively felt that their way of life was being threatened."

Unfortunately, those writing in English on European cultivators of the soil invariably refer to all of them as peasants. But there are in many countries of the continent, besides peasants, farmers who should be called yeomen. In German this individual is called *Bauer*, and he has given his name to a people—the Boers of South Africa. Because he is so firmly rooted in his ancestral soil, on which the welfare of the nation depends, he is self-conscious, proud, self-contained, and stubborn in defense of his rights. The Swiss farmer is not, by any means, an exception in this regard. His attitude is typical of the European yeoman in general. The Frisians and other German yeomen fought as hard for the retention of their liberties as did the Swiss, but they lacked the mountains for allies. And what of the determined resistance of the farmers of the Bretagne to the armies sent against them by the Jacobines in Paris? They fought and bled in truth *pro aris et focis*. Our Grangers, Free-soilers and Populists were on the



right track, but as men of a century dominated by the doctrines of economic liberalism, they were unable to determine correctly their goal. Moreover, since land had become a mere commodity, the State neglected to protect it in accordance with its nature and the services it renders society. In this regard a further remark in Mr. Lunn's article is of peculiar significance. "The son of a wealthy Swiss manufacturer," he relates, "was used as an agent to buy part of an alp for his father-in-law, who foresaw that war was inevitable and who felt that if he owned an alp he would, at least, be sure of butter and cheese, but the Government stepped in *and forbade the sale on the ground that he was not a farmer* (italics ours) and would have to hire somebody to run the alp for him. Ruskin would have been delighted, for the tendency of such legislation is in accord with the Ruskinian principle, 'property to whom proper.'" Unfortunately, it would not agree so well with our Federal Constitution which, in consonance with the spirit of the latter part of the eighteenth century, vindicates to the owner of property wide rights irrespective of results.

Socialists, Communists, and their helpmates in the press and on the platform, avoid mention of

Swiss democracy. It is not radical, not red enough. Mr. Lunn believes it to be "both conservative and progressive, the Tory democracy of which Disraeli dreamed, but which he never achieved." For proof he calls on Mr. Eugene Bagger, who says in his book, "The Heathens are Wrong": "In those fifteen months I came to regard Switzerland as the finest democracy in the world, a democracy based on the effort of hard thinking, and the dignity of hard work and the beauty of self-imposed discipline. It was the one democracy in Europe that was on the one hand truly democratic, and on the other hand *worked*: and this was because of all the European democracies it remained most faithful to the Christian origin of our civilization."

The Swiss people, let us add, are firm believers in state rights. Hence Mr. Lunn's remark: "The strong regionalism of the cantons, nowhere more strong than in the Catholic cantons, is an effective check to tyrannical centralization." The very thing that is so dear to the hearts of our progressives and liberals who would continue the atomization of society until it came to resemble a huge amorphous mass.

F. P. KENKEL

## THE LIBERAL'S DILEMMA

PROBABLY no other American devoted himself so wholeheartedly for a lifetime to the study, at first of the Russian language and literature and ultimately of Soviet Russia's political life and her social and economic experiments, as did the late Samuel N. Harper, long in the University of Chicago. His volume, "The Russia I Believe In," posthumously published, presents observations and impressions rather than judgments; what is written reflects the author's interest in his subject as well as his intention to observe towards it an objective attitude throughout. But unintentionally Dr. Harper reveals himself as saturated with the liberal doctrines of the last century. Religion, this all-pervading influence in the life of the Russian people, is hardly referred to. The virtues and sins of the orthodox Church, and her abuse by the State, are left aside. One would never know from this book that Russia had great theologians and distinguished philosophers, saints and martyrs. If Dr. Harper ever came across the doctrine of the "sophia," which Russian theologians claim has been neglected by the Roman

Church, he does not believe it worthy of mention.

It is not astonishing, therefore, this representative of traditional Liberalism should have believed it possible to replace the centralized government of an autocratic czarism with parliamentary Democracy, planted in soil not adapted to its nature. He believed even in Kerensky because he and his party appeared to fit into the scheme of things which originated with the class Dr. Harper himself was a member of. It evidently did not occur to him at the time, in 1917 and 1918, that Liberalism and many of its creations were looked upon with suspicion even by others than socialists and communists. He sat in the Duma at Petrograd, but never once gave thought to the question, can an institution which failed, when foisted upon the people of Italy and Austria, succeed in Russia?

The union of Italian States had come into being at a time when, to quote Victor Hehn, a distinguished scholar, a native of one of Russia's Baltic provinces, "political rationalism has made of its universal demands, abstracted from English liberty and declared applicable to all countries and



peoples, a universal prejudice." Throughout the nineteenth century the prejudice prevailed, to seek the solution of political and nationalistic problems of the day by providing peoples with constitutions and parliaments. And this policy was carried out regardless of the historical foundation on which political institutions, such as those referred to, must rest if they are to prove salutary.

What was well adapted to Great Britain and our country, where these institutions enjoyed a natural development and where they accorded, in fact, with the genius of the race, was imposed even on peoples who had long borne the Turkish yoke and what it meant to Serbs, Bulgars, and Rumanians. Two of them were given kings, chosen from among the members of royal families of western Europe. But nowhere did parliamentarianism, superimposed on a people not accustomed to rule based on the party system, succeed. The innovation bred political corruption not alone among semi-barbarous Serbs but likewise in Italy.

Although critical, not to say contemptuous of

religious dogmas, the liberal of the nineteenth century was a doctrinaire. His faith in the tenets of Liberalism remained boundless in spite of increasing proof that the world would not, as had been claimed, find its own way, provided it was given the necessary freedom from ancient morals, laws, customs and institutions. He recognized no other means of social, political and economic salvation and clung to his superstition while engaged in promoting what he believed to be reforms.

William Allen White's "Autobiography" should be read in connection with Professor Harper's "The Russia I Believe In." These books reveal the liberal mind facing the advent of a new era, the coming to power of a new class, a revolutionary change of the old order of things. Both attempt to come to an understanding with this revolution without realizing that even though one may adore fire for a hundred years, it consumes whomsoever falls into the flames.

F. P. K.

## Warder's Review

### "Spiritual Values"

**S**PEAKING before the General Assembly of the Church of Scotland early in the summer, Britain's Prime Minister said that perhaps the most urgent need of our time is to try to get back to the appreciation of spiritual needs. A certain financial weekly, to which we are indebted for this information, hasn't the slightest doubt that the Prime Minister is right. "But in the present state of the world how can one reasonably expect it to be done? For nearly two hundred years now the world has been becoming more and more agnostic."

As long as men continue to assume that it is by their own effort and their own strength, unaided by a higher power, they must save themselves, the weight of their errors and sins will prevent them from regaining their true freedom. The prodigal son's heart was heavy with remorse when he became conscious of the enormity of his transgressions and their consequences. It was with a contrite heart he approached his father's house to seek forgiveness. Modern man does not appear as yet to have been touched by divine grace and filled with yearning to be reconciled with Him whose laws he has denied and held in con-

tempt. Modern man resembles the youth of a weird Zuni folk-tale. He had been taught to use wings and to soar with the eagles. But in the City of the Dead he gave himself up to the seductive pleasures of the place. A terrible awakening followed; as he fled, "shrieking, howling and singing like a slivered stick in the wind, like cracking boughs in the forest, with groans and howls and whistling that seemed to freeze the youth as he ran, these bones and fragments of the dead arose and like a flock of vampires pursued him noisily."

He escaped them; but his people stood him up in their midst and said to him: "You fool and faithless lout, why did you go and become enamored of Death, however beautiful?"<sup>1)</sup> What remained to the youth were his worn-out wings which no longer sustained him properly when he attempted to soar in the blue sky . . . he "tumbled over and over and over . . . and utterly perished."

Thus it was "in the times of the ancients." We too are witnessing a great tragedy which has its origin in human disregard for eternal and immutable injunctions. But ours is not an individual, it is a collective guilt.

<sup>1)</sup> Cushing, F. H. Zuni Folk Tales. N. Y., 1901, pp. 48-53.



## *Back on the Job*

A YEAR or two ago, we happened to mention to two young women, both of them nurses born in Arkansas, reconstruction and the carpet-baggers. Although their parents had come from the North, both expressed their indignation over the wrongs the South had suffered after the Civil War at the hands of those the Government in Washington had sent into Dixie. The people of the South even today loath the memory of the carpet-baggers and all their works.

Twelve months ago the re-education of the German people was one of the chief features of the program we and the British were to promote in the zones under their jurisdiction. Like always, the human element was not taken into account, nor did anyone seem to consider it necessary to investigate whether or not those who were intended to be the educators were really fit for the task. If we may believe the author of an editorial on "British Policy in Germany," published in the *New Statesman*, a new generation of carpet-baggers, both American and British, is now making the best of the opportunity to fill its pockets. The editorial states:

"If German Socialists could speak their minds freely, they would add other criticisms of Military Government (to those referred to). Some of these were expressed in the inadequate debate in the House of Commons last week. Several M.P.s raised the question of corruption in Military Government. It is notorious, and it is no answer to say that the Russians loot and that, in the American zone, racketeering has flourished on a far greater scale. The temptations for dishonesty in Germany are enormous, and the conditions of service are such as to attract men who, not conspicuously successful in the Army or in civil life, regard seven years in Germany as an opportunity of making money in easy conditions."<sup>1</sup>

"There are, of course," the writer continues, "at the top level and throughout the service a large number of disinterested, responsible and scrupulous public servants, both military and civilian. There are a few who so believe in the task that they risk their whole career to perform it. But these are exceptions, and the calibre of men recently appointed has not been generally high."

Unless energetic measures are adopted to put an end to these scandals, administration of the American zone in Germany will earn us just as unsavory a reputation over there as that for which the unforgettable carpet-baggers in reconstruction

days were responsible. Even the Negro problem was made more difficult of solution because of the "nigger rule" imposed on the Southern States at that time. On several occasions during the recent thirties the British attempted to collect on the bonds issued in the South by Legislatures dominated by Negroes who were protected by the bayonets of our soldiers. These debts were repudiated by most of the Southern States, as soon as the franchise had been restored to white citizens.

## *Mechanization of the Cotton Plantation May Lead to What?*

INVASION of the cotton fields by the machine is bound to exercise a revolutionary influence on the social and economic structure and life of what was once upon a time King Cotton's prosperous realm. But tens of thousands of men and women remain as ignorant of the fate the new labor-saving devices are preparing for them as were the inhabitants of Hiroshima of what would befall them, up to the moment when that inhuman contraption, the atomic bomb, razed their city. The machines invented to pick and chop cotton are hailed by those who believe they will gain by their introduction; they are expected to produce cotton more economically by doing away with the use of human hands. But what of these?

According to the *Mid-South Cotton News*, published at Memphis, the Federal Department of Agriculture and the Extension Service of the Southern States intend to conduct a test on a fifty-acre demonstration farm in Tipton County, Tennessee, to discover what the machine is able to accomplish in the cotton fields. The purpose of the undertaking was explained by Mr. Harrold Jones, Cotton Ginning Specialist with the Federal Agriculture Extension Service, who said, as reported in the *Cotton News*:

"Doing the right thing at the right time, with machinery when possible, is essential to low-cost cotton production. The check on this particular demonstration will therefore be aimed at mechanical production, from seed treating to harvest."

These are the various machines to be used on the demonstration farm: A flame cultivator, constructed by TVA, which makes use of tanks of Butane gas; a mechanical cotton picker, manufactured by the International Harvester Company, and various types of mechanical cotton choppers. In order that there may be nothing left for field

<sup>1</sup>) Loc. cit., London, No. 795, p. 352.



hands to do, rotary hoes will also be employed. But dusting will be done by hand, by tractors, and by plane; and defoliation by mechanical methods. Mr. Jones declared: "All approved practices of fertilization and management will be observed in order to 'make labor count for more.'" These things, he stated, "are important factors in reducing cost of cotton production."

The results of the introduction of these various mechanical contrivances on cotton farms may not, of course, make themselves felt within a year or two. But before long the use of human labor in the cotton fields will be reduced to a minimum. Machines will replace the hands which formerly planted, chopped, and picked cotton on a plantation. When this has come to pass, new occupations must be found for tens of thousands of share croppers, renters, and subsistence farmers who cultivated cotton in the past. They would be financially unable to purchase labor-saving machines, nor would the number of acres planted by them warrant the investment of capital required to pay for a cotton flame cultivator, or a rotary hoe, and a mechanical cotton picker. Their fate will resemble that of the weavers and other craftsmen, unable to compete with the power-driven machinery capitalists installed in factories at the beginning of the industrial era. Men and women became "hands" whose services were bought in the "labor market" without consideration for the rights and dignity of the person. Supply and demand governed a "take it or leave it" policy; but a hungry man has little choice.

How will the millions of people, thus far employed in the production of the South's cotton crop, react to the revolution which is going to remove many, or possibly most of them from the land and into new occupations? And all this may come during a new depression and at a time when American cotton may find foreign cotton markets difficult of access, because new competitors have come into the field.

Should this come to pass, agitators may gain a hearing in the cotton country for collectivism. They will paint the idyllic picture of a Russian collective, where the poor peasant of former days is living in opulence, due in large part to the fact that all the machinery necessary for the cultivation of the land and the harvesting of the crops is owned by each collectivized commune. Our country's most under-privileged ruralists may then begin to wonder whether the time has not arrived to liquidate both the planters and the American kulaks, the "rich farmers."

Our social problems were by no means solved by the New Deal, which concerned itself largely with attempts to heal sores, neglecting to attack the evil at its source. Political opportunists and demagogues have tried to provide a quick cure for a constitutional ailment by treating symptoms. The social and economic anarchy of the age calls for a radical cure, intended to forestall worse things, the return to social slavery, which was for so long the disgrace of paganism, a danger to which Leo XIII pointed almost sixty years ago.

### *For Better Dwellings*

THE Guild system of Medieval days was not full blown over night, as it were, for it was not projected or organized by doctrinaires. It developed, as did the co-operative system during the past hundred years, from small beginnings and in accordance with evident needs. But it was based on a sound foundation of morals and customary laws, and both were carefully nourished and guarded.

Strikes make the front pages of our dailies. When two American Federation of Labor International Unions—the Plasterers and Lathers, join with an employers' group, the Contracting Plasterers and International Association, to organize the "International Foundation for Lathing and Plastering," and incorporate the organization, no one takes notice. But it is exactly beginnings of this kind hold the promise of developing a better economic order, one based not on ruthless competition, but rather on the urge to promote mutual understanding and aid.

The Inter-national Foundation for Lathing and Plastering intends to arouse interest "in an enduring type of home ownership by providing prospective home buyers with information which will enable them to know how to buy and obtain better construction." Undoubtedly a laudable purpose, because it opposes the general tendency, to build cheap and to sell dear. Whether the men at the head of the organization are conscious of the ethical considerations to which they should give thought and practical expression, does not appear from the literature the Foundation distributes. The announcement of their intention to publish at regular intervals, a clip sheet, "Construction Views and News," states that contemplated articles "will be of benefit not only to every worker in the building trades and every worker engaged in the production of building materials,



but to millions more engaged in the production of textiles, of furniture and household appliances and equipment of every kind and description used in home furnishing and decoration." The statement leads to the conclusion that "a satisfied home owner is a better customer for food, clothing and other items which make up the cost of living."

The motives referred to, although quite proper in themselves, are not particularly noble. One senses the selfishness to which Spencer attributed such great virtue. That buildings should be properly constructed, that the owner should receive his money's worth is, in the first place, a demand of justice. But ultimately the welfare of the family and the common good are affected by jerry-built dwellings. If it is sinful to buy cheap and to sell dear, then it is a particular offensive crime to *build* cheap and ask "what the market will bear" from the buyer. Speculators and contractors have sinned grievously in this regard, and public authority looked on with folded arms. It did not even put up a warning sign with the inscription: *Caveat emptor!*

Poorly built dwellings were in accord with the nomadic tendency of our people. James Russell Lowell thought, eighty or ninety years ago: "We are a great bivouac as yet rather than a nation . . . and pitch tents instead of building houses."<sup>1</sup>) Hence our slums in city and rural communities. Let us begin to build houses more than one generation of a family can take pride in. They are an essential of true "social security."

### Common Action

**S**LOWLY and in startled condition the owners of capital are awakening to the realization of the fact that autocratic rule of ownership is giving way to a new concept of the relations between "capital and labor." Which phrase connotes a state of opposition existing between the two become chronic since the advent of the industrial era.

It were desirable the daily and weekly press should emphasize such signs of a new relationship between employers and the employed as that referred to almost casually in *Jewelry*, a trade journal. Under the significant caption "Single Group Control," we found the following information:

"Delegates and attorneys of the United Diamond

Manufacturers Association, the Master Diamond Sawyers of America, Diamond Workers Union, Local 125, A. F. of L., and Diamond Workers Protective Union of America took part in the meeting, called by the Diamond Dealers Club, Inc., and agreed upon the necessity for a single committee to represent all organizations affected by the shortage of material. It was unanimously agreed to set up such a unit, with the function of contacting the diamond syndicate and any other groups which could be instrumental in continuing the importation of rough."

It is indeed a far cry from the day when associations of employers and workers were suppressed, because they were supposed to interfere with the free play of economic forces, to this effort to cluster diamond dealers, master cutters and journeymen in a composite group. The meeting was, as it were, a denial of what Arthur J. Pentz has called "that economic fatalism which during its fifty years of power paralyzed society."

The account of the meeting, published in *Jewelry*, goes on to relate:

"Labor delegates told of the effects of the shortage already being felt in the industry, with only one of the seventeen melee shops in New York now working at full force. They expressed the fear that continued shortages will drastically affect the employment of the 10,000 persons engaged in the trade in this country, unless alleviating measures are immediately taken."

Regarding the aims the joint committee is expected to realize, our source grants this information:

"It will have the responsibility of not only contacting the diamond syndicate, but also bringing pressure upon the United States Government for support in their fight for continued importation. Plans also will be completed to conduct a public relations campaign to acquaint the American public of the facts and to inform the City and State Governments of the loss of taxes that might well be expected if the industry is unable to survive."

It is true, the aims of the group are not by any means altruistic. Lacking nobler motives, the danger of substituting for individual selfishness and greed corporate selfishness and greed, is apparent. Nevertheless, recognition of mutual interests on the part of enterprisers and the workers; and the will to co-operate for the good of all participants in an industry, is commendable. The danger, to which, according to St. Augustine, the State is exposed in the absence of moral checks, to act as if it were merely a band of highway men, is ever present in the case of corporations not restrained by considerations of an ethical nature, written into the common law of the land.

<sup>1</sup>) Fireside Travels. First publ. in 1864, p. 99.



## Contemporary Opinion

LABOR unions and the owners of industry are collectively bargaining for shorter working days which mean multiple shifts during the 24 hours. The chances of different members of the family working at different hours are thus multiplied. Here we have another example of family welfare being disregarded. Organized labor and capital think in terms of the individual and the business, not of the family. Society will pay dearly for this materialism.

HENRY SOMERVILLE  
*The Canadian Register*

Fraternal charity, then, is evidently a most important virtue; and it is so because of the condition in which the all-wise Creator has placed us. We are social beings; all men are members of one great family, they depend on one another, all their dealings are with others, their acts affect others. For this reason many commands that God has issued deal with our relation to one another. It was, therefore, quite correct for St. Paul to say: "He that loveth his neighbor hath fulfilled the law."

FR. ANDREW GREEN, O.S.B.

"The reproach I address to the principle of equality is not that it leads men away in the pursuit of forbidden enjoyments but that it absorbs them wholly in quest of those which are allowed. By these means a kind of virtuous materialism may ultimately be established in the world, which would not corrupt but enervate the soul and noiselessly unbend its springs of action."

This summary, and indictment, of the bourgeois way of life has hardly been improved upon, while the phrase "virtuous materialism" is a wonderful example of the author's profundity and wit.

Tocqueville noted in America in 1831 the twin passions for equality and for commerce. These proclivities, along with our superior resources and our technological skill—"men living in democratic ages cannot fail to improve the industrial part of science"—have combined to produce the most egregious example so far of "virtuous materialism." It is only just, however, to say that our example is one which the rest of the world has done its best, and has now, quite understandably, taken a new resolve, to emulate. One of the few certain results of the war will turn out to

be, I think, an increased worldwide preoccupation with things. In this country, after the past few years of privation, it has entered a new obsessive phase.

MARGARET MARSHALL  
*The Nation*

When in the opening of the Nuremberg trials the United States prosecutor, Mr. Justice Jackson, said that part of the object in holding the trials was "to make statesmen responsible to law" it was hoped that a process was beginning whereby international law would be given an absolute status in the relations of nations. The trials have dragged on for weeks and are still far from ending, but it is becoming more and more apparent that the high objective aimed at in the trials has been lost sight of.

Mr. Jackson also said in his address: "Let me make clear that while this law is first applied against German aggressors, the law must condemn aggression by any other nation, including those which now sit here in judgment." Those remarks were taken to mean just what they said, but as the trials have gone along it is becoming more and more apparent that it is not so much justice as vindictiveness that governs the court at Nuremberg. We have always stood for the trial of war criminals, but there can be no distinctions made in that term. As Mr. Jackson said elsewhere in his address, "we must never forget that the record on which we judged these defendants today is the record on which history will judge us tomorrow." But there is no need to wait for the tomorrow of history, for already today justice is being perverted.

Zealandia  
Auckland, N. Z.

[By dissolving the political organization known as PAC, the National Executive Board of the CIO] repudiated the resolution of the annual CIO Convention 'to promote unity in the field of political action with all progressive groups' . . .

We could write a very spirited piece on this turn of events. We are satisfied to let the facts speak for themselves. They need no wordy embellishments. When PAC was first launched, we, with few sympathizers and many in opposition, struck out bluntly and declared the whole set-up was a mistake. While defending the right of CIO to so organize we contended that it was



loaded with dynamite. Subsequent events have proven we were right . . .

There still remains the issue of willful co-operation with the Communists on local and regional levels. The National Office absolves itself of approving that policy on a national scale. According to the report CIO political committees will carry on political education and action among the membership and among all the people in their community without progressive groups and organizations. That sounds confusing and a bit contradictory. We haven't the official wording. It means, perhaps, coalition with front organizations is contrary to the official policy. Whatever it means, our principle remains the same. "You can't do business with Communists!" Any group—CIO, Democrats, Republicans—anybody offering to co-operate with them in political action deserves nothing but condemnation and quick repudiation.

*Crown Heights Comment*<sup>1)</sup>

All human activity is gradually being circumscribed by the politician. Throughout the greater part of Europe the State (that is, in plain English, politicians) is arrogating to itself all direction of the human mind. The modern trend goes far beyond the mere conscription of manpower. Science is conscribed in the name of research and national security; literature is controlled for the sake of that ugly thing propaganda; and if you are not on your guard, learning itself will be fettered in the name of liberty and equality.

I say to you: be jealous of your inheritance as Christians to enjoy the liberty of the sons of God. Those who attempt to secularize education end by nationalizing and destroying it.

CARDINAL GRIFFIN

Any human scheme of society is realized only when the great mass of humanity has become adapted to it; but this adaption becomes also insensibly, an adaption of the scheme itself to the mass on which it operates: the overwhelming pressure of mediocrity, sluggish and indomitable as a glacier, will mitigate the most violent, and depress the most exalted revolution, and what is realized is so unlike the end that enthusiasm conceived, that foresight would weaken the effort.

T. S. ELIOT

The Idea of Christian Society

## Fragments

THERE is fateful meaning to Senor de Madiaga's opinion: Life is made rich and beautiful to the common man by men out of the common, and the present flattery of the common man is a betrayal of the true values of our civilization.

A scientist has described modern social revolt "as the war between man stimulated by his sore psychical experiences and the Power of the Herd." Carelton H. Parker thought this "but a Veblenesque description of the strike."

From the baccalaureate address Cardinal Stritch delivered at Notre Dame University in June: "You must keep the social aspect of giving to the Christ King ever present in your minds. It will not be enough for you to be learned jurists, successful business men, outstanding scientists, unless you concern yourselves about the common good of society. The contemporary tragedy could never have happened if Christian men had given fully of themselves to their fellowmen."

Some day, says a writer in the *Irish Rosary*, a great statesman may arrive, bold as Salazar (patriotic as any of our present statesmen) and do the the high thinking necessary for the farmers. That is the Hope. And the Dread? That we may imitate England and hand our country over to the bureaucrats—compulsion, fixed prices, Boards, forms, regulations, confiscation and official hectoring. God forbid.

From a paragraph by "Critic" in the *New Statesman*, of London: "How significant was the contrast between Wilson, with the correct and naive Col. House as his confidant, and Mr. Roosevelt working with Harry Hopkins and breaking off to laugh at his stream of improper stories."

Withall, and although they have been bereft of their leader, the remaining promoters of the New Deal are continuing to favor the growth of federal power and to perpetuate a system the faults of which are evident.

In the *Nation* a writer speaks of "the far-dealing politics of Roosevelt I, by which we acquired the Panama Canal Zone. Still, one gathers, a sore point with a Colombian."

<sup>1)</sup> Brooklyn, N. Y., V. 6, No. 26, pp. 1-2.



# THE SOCIAL APOSTOLATE

Theory — Procedure — Action

## *Failure of Political Programs*

THROUGHOUT Europe it is becoming clear that the struggle of the future is going to revolve around the two great creeds, which are the religion of Catholicism and the anti-religion of Communism.

Or to put it another way, it is becoming clear than once more our civilization is threatened, as it has been threatened so often in the past, and that the Catholic spirit proves again to be the source of principles and of authority wherewith the danger will be met.

For some time to come a surface judgment may seem to show that the critical factors are nationalism, or the balance of armed forces, or the resulting compromises of Power Politics. But Bismarck's advice—never to forget the imponderables—will still be true. It will still be found that true nationalism itself is not a political but a spiritual force, rooted in something deeper than political aspirations, and that the forces upon which statesmen would depend ultimately for their strength is what is going on in the minds of men: upon the decisions taken individually, within a complex of emotions and principles, whether they will serve God or Mammon.

This is the reason for the comparative failure of Social Democracy and for the almost complete eclipse of nineteenth century Liberalism throughout Europe.

Both groups, as Pope Leo XIII penetratingly pointed out a few generations ago, lacked the spiritual principle by which men live. At their best they were noble political programs in the natural order. At their worst they were programs of disturbance and disintegration, attacking the Catholic spirit which had to preserve itself against them even while the more crucial struggle was developing with materialistic Communism.

When the full history of our age is written—if only by the Recording Angel who can be trusted as to facts and inferences—it will be found that the Catholic spirit has rung true amidst a bewildering series of assaults, while the Liberal and Social Democratic groups, which contain so many people of the highest sincerity, can be shown also to have opened the doors to the anti-religion, either by propagating the evil doctrine of *laissez faire* Capitalism or by falling into the delusions of the Class War. And both wasted their energies in attacking the Church, which they begin to see now as a center of stability and tradition in a welter of revolution.

But if Social Democracy and Liberalism both show their deficiency in Europe, they are still comparatively vital as compared with political Conservatism in European politics. Even if we assess correctly the current cant against an undefined Reaction, even if we distinguish between what is fruitful and what is decadent in the wishful believers in any *ancien regime* which will never be restored, we must see in political Conservatism the same adulteration of materialism which has ruined its old rivals.

Communist propaganda, indeed, has thriven on the mock of that sterility and not always unjustly: for there would be no strength in Communism today if it did not appeal to a deep demand for social justice which the privileged and the enlightened of the nineteenth century failed to satisfy.

So it is a mark of our time that all the political programs have failed, leaving the true struggle to be fought out under new forms between creeds dealing with the ultimates.

ANDREW FORBES

*Catholic Times*

London

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"You cannot build a religious revival on an intelligent curiosity about the universe or on a despair of civilization, but only on the thirst of the soul for the living God," says the Anglican Dean of St. Paul's, London, Dr. Mathews, in a topical book called "Following Christ."

To those who wonder "whether, after all, it is any use to try to follow Christ," he replies, "At such times let us remember the obvious truth that the present crisis is a large-scale demonstration of the folly of not following Christ."



## Food For The Mind

*Crusaders of the Printed Word*

A FINE example of well-directed effort has been established by the Down and Connor Council of the Cath. Truth Society of Ireland. It was reported at the organization's annual meeting the sales of booklets in Down and Connor alone had amounted to over 300,000 copies in the last year. This result is attributed in part to a special arrangement the Council had made with the C.T.S.I. which makes sale of brochures at one penny a piece possible while ordinarily they sell at two pence.

It appears from the reports that the local organization enjoys the co-operation of "box-custodians," or as we would say, church-rack tenders. They purchase the brochures at one shilling per dozen, the balances and postages being paid by the Diocesan Committee who are given a special collection each year for the purpose. Commenting on this remarkably successful effort, a writer says, in the *Catholic Times*, of London: "It is a great pity that only in one diocese in Ireland is there such an arrangement, and I feel that if similar schemes were taken up by other areas it would be a great help in evoking an interest in

spiritual reading and a love of Catholic literature."

A number of factors have combined to hamper the publication and sale of Catholic pamphlets in our country. We must now return to the promotion of distribution of literature of this caliber. Generally speaking, American Catholics are not a reading people. Moreover, their taste for literary products of any kind is being directed and formed by the agents of worldliness, the disciples of secularism and naturalism. And their credo is that of the tumble-bug in Hans Christian Andersen's fairy tale who had accidentally flown at night into a green-house filled with a profusion of tropical plants. "How good all this will taste," he cried out, "once it has rotted!"

Before we can hope to arouse sustained interest in Catholic pamphlets, Catholics must be taught to read, and be imbued with true hunger for things of the mind. Their interest in apologetics, history, literature, art, the lives of great and noble men and women must be aroused to a pitch of real desire to gain an understanding of man in time and of his eternal destination. Spiritual sloth and intellectual indifference are unworthy of a Christian.

## Centralization

*Greasing the Skids*

IT is no mere accident the following two recommendations should have emanated from one and the same committee. Both accord well with present tendencies which are leading us away from local institutions to centralization and overlordship of the State.

According to the *Press Summary* from N. Y. State College of Agriculture and Home Economics at Cornell University, the

New York State Rural Policy Committee on health and human safety recommends study of health and medical resources in communities, adequate public health nursing services, prevention and disease control, dental care for all, adequate number of hospital beds, periodic physical examinations for all, laboratory services, insurance plans, school lunches, nutrition education, adequate housing and clothing.

In the end, the State will arrogate to itself the power to intrude into the personal rights of those for whose welfare it is making all these provisions. Some men and women will be declared unfit, others will be chosen to breed children for the State. The family will be tolerated, but regi-

mented; its shelter will be the barracks and not a home owned by them. The whole will resemble a human bee-hive or anthill, inhabited by workers engaged in supplying the needs of the mass which will, for a number of reasons, gradually diminish in size. Depopulation will be the inevitable result to which the welfare State leads. Its intrusion into the life, the liberty and the pursuit of happiness of individuals, the family, and communes, is bound to weaken the energy which men should devote to attain by their own efforts and, in some cases, by means of mutual aid, whatever may be needed to promote their physical, mental, and spiritual welfare. The State has the obligation to protect the public health and to aid individuals and communities to attain what they are incapable of procuring for themselves. It should, with other words, help them to help themselves. The aim of present tendencies is directed at a goal far beyond this purpose.

The other recommendation of the New York State Rural Policy Committee is aimed at centraliz-



ation of the remaining fifty percent non-centralized school districts in the state. It emphasizes the need for competent teachers, good equipment and facilities, greater availability of educational opportunities for older rural youth and adults, all of which could be made available to schools without having recourse to the policy referred to. Likewise, the professional counseling service and opportunities for more agricultural education which are said to be needed. But it is easier to control a centralized school than many units; we are approaching the condition existing in France where the minister of education could tell the visitor from another country, after he had looked at his watch: "It is now fifteen minutes past ten. I know what is being taught in every school in France at this very time!"

Local self-government is weakened and fades whenever the State assumes duties which should be left to the family and institutions of a local or regional nature. In the "Jottings of a Farmer's Wife," a column written for the *Wanderer*, Mrs. Susan Frawley Eisele, recently touched on this subject by quoting the remarks of a friend who had told her: "The community just went to pieces when we closed our district school. We thought it would be wonderful for the children to go to town school on the bus, but after the school-house was closed up, the heart of the neighborhood was gone. We got to be strangers to each other, and we had no common meeting place.

School gatherings keep folks close together." To which tale of woe the "Farmer's Wife" adds these remarks: "Another school nearer here closed last year, but it is to be reopened next year. The parents like it better that way, and the pupils too. 'I'll never vote to close the school again,' said one woman we know."

What would this woman's disappointment be like if the experiment had had to do with the home? The late Professor Samuel N. Harper relates in a book, published posthumously, the conditions he had observed in a collectivized commune, established by a group of American Finns who had migrated to the "Soviet paradise." He found "all the families eating in a common dining-room and sending their children to the central children's home. No house was more than a five minutes' walk from the children's home, and the parents saw their children several times a day and even (!) brought them to their own quarters for short periods."

Professor Harper, whose attitude toward Soviet Russia was that of a benevolent observer, thought this collective "the most progressive and the most efficiently operated agricultural enterprise" that he had seen. He learned later "that it had declined both in prosperity and in organization when it was absorbed into the bureaucratic machinery eventually set up to run collectivized agriculture."<sup>1</sup> To offer further comment on the subject, appears superfluous.

#### Co-operation Works

##### *A Group of American Rochdalers*

WHAT an astounding adventure consumers co-operation may be appears from the remarks of Mr. George Keen, who writes on "Four Decades of Co-operative Service," the record of the British Canadian Co-operative Society, Limited, of Sydney Mines, Glace Bay, and other points in the coal mining area of Cape Breton, Nova Scotia. In less than forty years the organization increased from 88 to 3,278 members, in 1944. While sales in the first year amounted to only \$16,913.18, the total turnover, from 1906 to the year referred to, reached \$36,627,160.06. At the same time the Society had been able to return to its members an aggregate of \$3,099,724.27 in savings on their purchases while capital received the relatively modest sum of \$338,433.82.

Continuing, the editor of the *Canadian Co-operative* writes: "In 1931 we were honored by

the Society with an invitation to write an introduction to a souvenir booklet published on the occasion of its Silver Jubilee. We then said, referring to the co-operators responsible for the outstanding success of the Society, that the writer was 'strongly tempted to pay tribute to some of his fellow co-operators in Cape Breton who have worked with self-sacrificing zeal, capacity and enthusiasm for a long period of years, and by their labors made valuable contributions in the erection of this outstanding monument to Co-operation in Canada. As a matter of historical record as well as for the example of others it seems desirable that appreciative notice should be taken of them. The writer is, however, prohibited by one of the most outstanding of them from giving his services prominence in this intro-

<sup>1</sup> The Russia I Believe In. The Memoirs of Samuel N. Harper, 1902-1941. Univ. of Chic. Press, 1945, p. 173.



duction, and he must consequently refrain from doing so as to others.'"

Mr. Keen was referring to the late W. C. Stewart, originally a coal miner, under whose managerial guidance for many years, almost from its inception, the Society developed and prospered. "Probably the most striking feature of the achievements of the British Co-operative Society is," the writer continues, "that the coal miners who organized and developed it depended almost entirely upon their own self-help. They did not rely upon, or to any considerable extent receive, external aid. As in Britain and other European countries, the working class of Cape Breton demonstrated their inherent capacity to organize and successfully to conduct their own business. They

learnt how to do things by doing them and gained practical business experience in the process."

In the last analysis, as Mr. Keen remarks, the growing and permanent success of any co-operative must depend upon co-operative devotion, sustained interest, self help and common sense of the members themselves. That these qualities, let us add, have come to the front in the co-operative movement to such an extent as they have in the nineteenth century, redounds to the honor of the plain man. All the more so because he was at the same time contending with the forces which dominated the times, the Bourgeoise, and the detrimental influences which it brought into the lives of the working people.

### Stateism

#### *An Enlightening Experience*

SOME years ago, we related in these columns the experience of Breton fishermen who were obliged to wait for a decision to be made in Paris before they dared go to sea to intercept with their nets fish running in heavy schools along the coast, earlier in the season than customary. When the minister's consent arrived, the fish had vanished!

The history of bureaucracy, whether as an instrument of royal absolutism or of the centralized administrative power in a republic, as in France, furnishes innumerable examples of a similar kind. Proofs of what befalls a people that has permitted the State to assume the role of an overlord.

A classical example of bureaucratic blundering has been brought to our attention by the *Nebraska Co-operator*. While famine is threatening a third of all mankind, and while the farmers of our country are being urged to produce as much food as possible, the manufacture of farm machinery has been curtailed by OPA ceiling prices, declared inadequate by the National Farm Machinery Co-operative, even though permission had been granted to increase prices five percent. "In the meantime," says the account, "our Co-op Factory at

Bellevue, Ohio, has been obliged to discontinue the manufacture of harrows—both spring-tooth and drag—mowers, rakes, side rakes, hay loaders, and one-way plows, and was about to discontinue manure spreaders, because under OPA ceilings they could not be produced without loss."

Similarly, the manufacture of tractors was discontinued at Shelbyville, Indiana, "because," as the account continues, "we were losing money on every tractor that came off the line." The price of steel has gone up 11%, Mr. Seltzer (the manager) says "and we are permitted to advance finished machine 5%." Labor, by administration decree, is supposed to get an advance of 18%, if the demand is supported by a labor union."

The result is, the Co-operative intends to manufacture only the machines that can be made without running in the red. "Until we are free from the ruthless and arbitrary bureaucrats, co-operatives and other forms of free enterprise will suffer, while farmers go without needed machines."

But this is not yet the end of this tale of errors. What the National Farm Machinery Co-operative is unable to produce, is procured by co-operatives from a manufacturer of Brantford, Ontario, Canada, through the National Farm Machinery Co-operative!

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"Liberty, equality, fraternity, and the greatest of these is fraternity; and perhaps if people practised it more frequently"—so thought that fine Irish soldier, Sir William Butler—"they need not have troubled themselves so much about the other two."



## Human Waste

*Accidents on the Farm*

SINCE the introduction of machines into agriculture the farmer is exposed to dangers formerly foreign to his occupation. Statistical figures from New York State show that 15,000 farmers are injured annually alone in that one commonwealth. "If we assume the loss of time to be, on an average, three days for each injured worker, 43,000 man days are lost each year," according to an estimate by Professor F. P. Wright, of the agricultural engineering department at Cornell University.

While farming is less hazardous than some other occupations, it is nevertheless a fact that, as the same authority states, "carelessness and lack of safety measures on farms cause a death rate five times as great as in all other occupations combined." He urges farmers, therefore, to cultivate the safe way by learning simple safety rules. "In this period of farm labor scarcity," he reminds them, "it is an economic necessity to eliminate hazards that may result in injury or death to workers."

There are other considerations except those of a purely economic nature mentioned by Professor Wright. The effect, for instance, of accidents on the strength and health of men who need two sturdy hands, arms and legs in order to be able to perform well their work in field and barn. In-

ternal injuries likewise may impair a farmer's ability to go about his tasks efficiently and without suffering undue strain.

Before all the influence a fatal or serious accident may exercise on a family should be considered. Its future may be seriously impaired by the death of the father or his removal from the farm to town or a city where he may seek to make a living doing "odd jobs," because the injury sustained by him militates against his continuing to do heavy farm work.

Ignorance and recklessness in the presence of such dangers as farm machines today represent, is inexcusable. The "iron slaves" need careful watching both by individuals and society lest they injure, maim, and kill their masters. It is largely a question of forethought. The farmer must also, of course, assume responsibility for safety measures in regard to those who are his collaborators on the farm. It is Professor Wright's opinion that children who are taught safety rules in the home and on the farm, are apt to develop into safety-minded men and women. The more so, let us add, if they are taught to regard the human person and life as something precious, not to be jeopardized by negligence and thoughtlessness. To preserve health and life is a moral obligation, because we are stewards of every gift entrusted to us by our Maker.

*Mutual Aid*

ON the occasion of a recent visit to the office of the Catholic Knights of St. George the Insurance Commissioner of the Commonwealth of Pennsylvania, Mr. Gregg L. Neel, remarked:

"With Divine guidance and with leadership provided by the men and women in societies such as yours the fraternal benefit system will continue to grow. You, your economical philosophy and work of today will be the directing influence of someone's tomorrow. You have a definite responsibility. Let us live manfully and with courage and assume our responsibilities."

The inclination to shirk the responsibilities and sacrifices that some men must make in order that organizations of mutual aid may flourish is, unfortunately, quite prevalent. Men no longer care to assume the obligation to devote their evening hours or a Sunday afternoon to keeping the books of a mutual aid society or to attend to any other affairs of the organization the financial secretary is expected to carry out. Salaried employees of corporations or the government, Federal and

State, will gladly relieve individuals of such burdens. With what ultimate results, may be easily surmised.

Once the interest of the members of St. Joseph's Verein at Cottonwood, Idaho, in the Credit Union had been aroused, they discussed the problem thoroughly and deliberated whether they should organize a Parish or a community Credit Union. Ultimately the decision was reached to adopt the latter plan and there came into being the Cottonwood Community Federal Credit Union. It began with a handful of members and meager assets. At the present time there are 143 members while the accumulated assets amount to eight thousand dollars. Best of all, the greater part of the funds, seven thousand dollars, is loaned to members. In a letter to the Bureau, containing this statement, the writer states, with a touch of modesty: "At least we have made a beginning."



# SOCIAL REVIEW

## *Women Employed by Government*

AT the end of May, 1946, there were 639,373 women employed full time by the executive branch of the Federal Government. Of these, 116,476 were in the Washington, D. C., area. The decrease during May was 27,279 for the entire country and 3,468 for Washington.

This compares with an all-time high of 1,086,397 women employed by the Federal Government in July 1944 and with 186,210 in June 1940.

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## *Five Day Week*

CERTAIN department stores in Chicago, Detroit, Milwaukee, Columbus, and in six other cities recently instituted a year-round, 5-day, 40-hour week for employees. In no store were weekly salaries reduced because of the shorter working schedules.

All this is in line with the policy adopted by leading New York department stores in 1941. Certain stores in Washington, D. C., and Baltimore have also had this 5-day 40-hour week for some time.

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## *Housing*

SOME improvement has been achieved between 1940 and 1945 in the average condition and facilities of homes in the United States according to estimates released by the Bureau of the Census, Department of Commerce. Greatest advance was made in rural areas while urban communities showed much less over-all improvement.

Occupied dwelling units in the United States increased by about 2½ million between 1940 and 1945. The estimated number of occupied dwelling units in November, 1945, is 37,600,000. The number of urban occupied dwelling units increased by more than three million. In contrast to this increase the number of rural-farm occupied dwelling units declined by nearly 800,000 and the number of rural-nonfarm increased by only about 400,000.

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## *Stateism or Collaboration*

IN Sweden the political parties are engaged in a serious discussion of the benefits and dangers of stateism. While most Swedes agree that operation by the State of railways, telegraph and telephone lines, water falls, etc., has proven successful and that municipally operated gas works and electric light and power plants are best adapted for public ownership, there is strong opposition among Conservatives as well as Liberals to the

extension of socialization of still other means of production.

A special question, related to the former subject, is also granted wide attention: The demand by the workers for increased insight into the economy problems, etc., of the enterprises and concerns employing them. Many firms, it is said, have adopted a very positive attitude towards these claims. In friendly co-operation with the workers, special joint contact committees have been founded, in which the employers and the workers discuss the various problems relating to their special enterprises.

The Swedish Employers Association has moreover recommended their members to devote attention to this question in order to widen the scope of collaboration between the workers and the employers.

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## *Home Ownership*

IN November, 1945, there were in the United States 20,009,000 dwelling units occupied by owners, as compared with the 15,196,000 owner-occupied homes in April, 1940. In contrast, since April, 1940, the number of dwelling units occupied by tenants declined 11 percent to 17,591,000 in 1945. Thus, homes occupied by their owners represented 53 percent of all occupied dwelling units in 1945 as compared to 44 percent in 1940.

In the urban areas, the percent of homes occupied by their owners increased from 38 percent in 1940 to 47 percent in 1945. The increase in the rural-farm areas was from 53 percent to 65 percent, and in the rural-nonfarm area from 52 percent in 1940 to 64 percent in 1945.

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## *Films*

IN the course of an interview, published by T. J. M. Sheehy in the *Irish Catholic*, of Dublin, film-producer Rank remarked: "Of course most countries have national viewpoints; but we make films for a world market. Our subjects must have a universal appeal. Producers must aim at entertainment value for the world.

"People who make films have got to entertain unless they are making documentaries or films for school use."

Mr. Rand said, furthermore: "Sooner or later educational instruction to youth will be given by films. It's bound to come. There will be a big demand for all sorts of educational films. There may be a sort of clearing house through the United Nations. They might decide that certain people do certain sections, science, geography, etc., till things ease over.

"Of course," he concluded, "later on all sorts of individuals will have their own ideas, but at first it might be economical for different countries to take different sections."



### *Work Injuries in Manufacture*

**D**ISABLING injuries in manufacturing showed virtually no decrease in rate in the fourth quarter of 1945 over the previous quarter, in spite of reductions in volume of employment and numbers injured—the rate being 17.9 per million employee-hours worked and the estimated injured 111,000, against 18.0 and 128,000 of the third quarter.

Moreover, this rate exceeded the wartime average of 16.9 for the last quarter of 1944, when 42,000 more injuries were involved. The general level of injury frequency is well above that of prewar years.

### *Increase of Accidents to Minors in Industry*

**I**N Illinois the number of minors under eighteen years of age injured while employed in industrial occupations, increased from 774 in 1942, to 1605 in 1943 and to 1725 in 1944. These figures, says *The American Child*, published by the National Child Labor Committee, "could be duplicated in many other States, but unfortunately few States keep records of their compensation cases by age, as Illinois does. Therefore, no information is available in their reports to show the number of minors injured, the industry in which they were injured, the cause and extent of the injury."

According to an analysis of the figures quoted, published in the *Illinois Labor Bulletin*, two-thirds of the accidents to minors under eighteen occurred in manufacturing industry and one-third of the total were machinery accidents (567 of the total of 1723 accidents), chiefly on power-driven machinery. Of particular significance is the fact that among twenty-one injured children under fourteen years of age, some of them as young as nine, eleven, and twelve years, eight were pinboys in bowling alleys. In addition there were six pinboys in the fourteen year age group, but only four out of forty injured children in this group were engaged in agriculture.

### *Immigration*

**A** BILL pending in Congress is intended to remove both the existing bars against the admission of Indians and the restrictions in restraint of their naturalization. The National Association for the Advancement of Colored People, the strongest Negro organization in the country, supports the measure.

The bill, HR-3517, would authorize an annual quota of 100 East Indians to be admitted to the United States. It passed the House last October but has been tied up in the Senate Committee on Immigration.

### *Trade Unionism in India*

**I**N the *Times*, of London, A. G. Bottomley, a member of the Parliamentary delegation which visited India earlier in the year, describes briefly the principal labor organization in that country and discusses the rivalry between them. The All-India Trade Union Congress, dominated for so long by the Congress Party, shows signs of transferring its allegiance to the Communist Party of India.

The trade union movement in India is now in the same position as the trade union movement in Britain 100 years ago. Mr. Bottomley emphasizes the need of help and encouragement from British labor for the Indian movement.

### *Receipts from Farm Marketing*

**T**OTAL cash receipts from crops in 1944 and 1945 were very nearly the same. In the latter of the two years income from tobacco, sugar crops, and feed crops made significant gains over 1944, but receipts from cotton and cottonseed dropped sharply. Sales of tobacco in 1945 were one-third larger and prices were about four percent higher than the year before. Last year production and prices of most sugar crops increased over 1944. Sugarcane cash receipts showed a gain of 41 percent.

An increase of 31 percent in sales of corn and the gain of 35 percent in marketings of oats in 1945 compared with 1944 accounted for most of the increase of 15 percent in cash receipts from feed crops. Sales of cotton in 1945 dropped 36 percent and, although average prices rose 11 percent, cash receipts from cotton declined 29 percent.

Income from livestock and products in 1945 showed a gain of 5 percent over 1944, due largely to an increase of 13 percent in cash receipts from poultry and eggs.

### *Racialism*

**H**AVING addressed to President Truman a telegram expressing disapproval of his recommendation to draft strikers for service in the army, the Natl. Association for the Advancement of Colored People informed A. F. Whitney, President, Brotherhood of Locomotive Engineers, of its action. The communication says in addition:

"We sincerely hope that steps be taken at the most speedy rate to end this racial discrimination so that when again your union comes before the public for support of its claims, it can do so with clean hands and not be in the position of seeking benefits for itself which it denies other American citizens."



# HISTORICAL STUDIES AND NOTES

## GERMAN CATHOLIC SETTLEMENTS IN OHIO, 1834-1844

ONE of the pioneer bishops of the old West, John Baptist Purcell, was consecrated October 13, 1833, for the Diocese of Cincinnati, Ohio. Early the next Spring the Bishop started out on a visitation of his extensive diocese and published an account of his journey serially in the *Catholic Telegraph*, of Cincinnati, beginning with the issue of May 16, 1834, and concluding with August 11, 1835.

Bishop Purcell left Cincinnati Monday, April 21, 1834, and the next day arrived at Portsmouth. On Wednesday the Bishop said Mass in the house of Mr. Keough, baptized some children and preached to a small congregation, exhorting the people to erect at least a small church. Father Martin Henni, the future Archbishop of Milwaukee, informs us that in 1834 there were hardly twenty Catholic families settled at Portsmouth, Ohio, who received the ministration of a priest from Cincinnati from time to time. In 1844 the first church was built there and we find among the names of prominent Catholics the German patronymics, such as Reiz, Allman, Zimmermann and Ricker. In 1864 the German Catholics erected a separate church, the present St. Mary's Church, which in 1869 had 1250 members and 160 children in its school.<sup>1)</sup>

From Portsmouth the Bishop travelled by canal to Chillicothe, where the Catholics assembled in the house of Mr. Bauman; at the Mass, celebrated by the Bishop, 25 to 30 persons received Holy Communion. "The want of a church," the Bishop writes, "is also sensibly felt in this place. The number of Catholics is supposed to be considerable. The Germans of this congregation have hitherto been attended by one of the Dominican clergymen resident at St. Joseph's, Perry County (near Somerset); they sustain the character of their countrymen for honesty, sobriety and industry and are firmly attached to their religion." Henni writes in 1834: "Chillicothe counts from 3000 to 4000 inhabitants. Here and in the vicinity very many Catholics have settled within the last few years. The good people were unable to erect a church. In this and the neighboring Franklin County I counted two hundred communicants, all Germans, during a special mission

preached in Lent of last year." In Chillicothe the German Catholics in 1837 erected St. Peter's Church and the congregation counted in 1869 as many as 1200 members and a school of 250 pupils.<sup>2)</sup>

The next place visited by Bishop Purcell was Lancaster, Fairfield County. "The church," he writes, "is a frame building, rather inconveniently situated and much too small for the congregation. There are upwards of 100 communicants; 17 were confirmed." Henni reports in 1834: "Lancaster is located in a beautiful valley, justly called Switzerland. The frame church is too small. Last summer preparations were made for building a new and larger church but owing to the poverty of the parishioners the construction will encounter yet many difficulties. Here the language and excellent cultivation of large tracts of land bespeak loudly German work and industry. This mission has always been administered from St. Joseph's, Somerset, which is located no more than 18 miles to the east of Lancaster." Lancaster was originally a settlement of Pennsylvania Germans who were joined by immigrants from Württemberg, Switzerland and other German lands. Lancaster always remained a mixed congregation.<sup>3)</sup>

At St. Barnabas, Morgan County, the Bishop found a congregation chiefly composed of immigrants from congregations founded by Prince Galitzin, Fr. De Barth, and others. This congregation was attended by the Dominicans of St. Joseph near Somerset.

Bishop Purcell tarried one day at Newark, Licking County, enjoying the society of Mr. Denman, prominent German.<sup>4)</sup> There was no church at the place and not many communicants; one convert was confirmed. In 1843, or earlier, a settlement of German Catholics at Newark is listed; it was attended from Columbus. The parish, St. Francis de Sales, was always a mixed one. The first pastor was a Frenchman, J. Senez, who baptized on October 1, 1844, Helen, daughter of John Ober. The writing of this pastor is hard to decipher; the names are spelt phonetically. Bishop Hartley deciphered the name of the baptism of Helen as Ohear standing for O'Hare. Yet it is evi-

<sup>2)</sup> Reiter's, *Schematismus*, p. 39.

<sup>3)</sup> Hartley, op. cit., pp. 351-354.

<sup>1)</sup> Bishop James Joseph Hartley. *The Diocese of Columbus*. 1918, pp. 311, 320; Reiter. *Schematismus*, New York, 1869, p. 55.

<sup>4)</sup> Matthias Denman, a native of Strassburg, Lancaster County, Pennsylvania, had in 1788 bought the tract of land on which now Cincinnati is located (*Gedenkbuch der St. Franciscus-Gemeinde, Cincinnati*, 1884, p. 5).



dent that Ohear is a corruption of Ober.<sup>5)</sup> In 1869 the parish of Newark, Ohio, counted 900 German souls, 150 German children in school, and 60 baptisms annually of Germans.<sup>6)</sup>

"At Malaga, Monroe County," Bishop Purcell writes, "Mr. Dorr, a German, has been induced by his zeal to build a church exclusively at his own expense. When shall we be favored with disinterested and zealous priests in sufficient number to answer such earnest appeals for instruction, to break the bread of life to the hungry, and to correspond with such heroic sacrifices?" "Four German families comprised the first Catholic settlement which arrived in Monroe County about the year 1831. For this congregation Mass was first celebrated in 1839 in a log house one half-mile south of Miltonsburg, Monroe County. About the year 1841 St. John the Baptist parish church was erected one half-mile northwest of Miltonsburg on three acres of ground donated by Marcus Yunkes (Juncker) and the parish extended over the whole of Monroe County.<sup>7)</sup> In 1869 Miltonsburg was a German parish counting 600 souls and 100 pupils in a parish school.<sup>8)</sup>

Saturday, June 14, 1834, Bishop Purcell arrived at St. Paul's Church, Columbiana County. Father Henni, of Canton, had arrived at the same place the day previous to prepare the people for the reception of the sacraments. The place is now called Salem, diocese of Cleveland, and had never been a settlement of German Catholics. "The interests of this parish," Bishop Purcell writes, "had been for some time grievously neglected and the ecclesiastical property attached to it, misapplied. The exertions of the present pious clergyman and the measures taken during the episcopal visitation, will, it is hoped, efficiently arrest the twofold evil."

"After leaving St. Paul's," the Bishop writes, "passing by Osnaburg in the public stage, we had not time to visit several Catholic families, chiefly Germans, inhabitants of that town and vicinity." Osnaburg, Stark County, never developed into a regular Catholic parish.

On June 20, 1834, Bishop Purcell arrived at Canton, Stark County, a settlement of German Catholic immigrants from Alsace, the Palatinate, and Baden. On Tuesday, June 24th, feast of St. John the Baptist, patron of the church, the Bishop administered the sacrament of confirmation to 105

persons. The order observed during the dispensation of the sacred rite was truly edifying. "The progress of Catholicity in this section of the state," Bishop Purcell writes, "may be estimated from the fact that there are at present upwards of 2000 communicants in part of the district, attended by two clergymen, the only priests in Stark County, where ten years ago there were scarcely thirty resident Catholic families. This extraordinary increase will appear from the annexed statement: Canton, 800 communicants; Beechland, seven miles distant, 240; Paris, 120; Moreck, fifteen miles to the east, 100; Fulton, 130; Sugar Creek, 60; Randolph in Portage County, 18 miles north of Canton, 120; the remainder are in Medina, Chippewa, and Tuscarawas, where there is unfortunately no one to gather the harvest into the barns of the Father of the family, but tenacious Catholic faith alone preserves the love of our holy institutions. A few only of these did we find time to visit."

In the spring of 1829 Father Henni was sent from Cincinnati to minister to the German Catholics scattered over the northern parts of Ohio. He visited most of the places where later large Catholic congregations were organized, as Chillicothe, Circleville, Columbus, Delaware, Fayetteville, Zanesville. Everywhere he stayed until he was finished with baptisms, marriages, confessions, communion and catechetical instruction. None of those places at the time had a sufficient number of Catholics for a congregation. After he had travelled as itinerant missionary through the central parts of Ohio, he came, towards the end of 1829, to Canton, Stark County, where he found a large number of immigrants from Alsace, the Palatinate and Baden who were able to build a church and support a resident pastor. Thus Father Henni organized St. John's parish at Canton. The first baptism is entered on January 1, 1830, and the last on August 18, 1834. From Canton Father Henni visited, every year, especially during Lent, all of the northern part of Ohio, going as far north as Detroit, Michigan.<sup>9)</sup>

Leaving Canton Bishop Purcell proceeded to Beechland, Stark County, seven miles distant. He writes that "Beechland is principally a French settlement.<sup>10)</sup> Church is held in the house of Mr. Joseph Menegay, which was formerly occupied as a place of meeting by a Baptist minister and his congregation. Bricks to the amount of 120,000

<sup>5)</sup> Hartley, op. cit., pp. 293-294.

<sup>6)</sup> Reiter, op. cit., p. 55. The English members are not counted in those figures.

<sup>7)</sup> Hartley, op. cit., pp. 559-560.

<sup>8)</sup> Reiter, op. cit., p. 55.

<sup>9)</sup> Marty, Martin, O.S.B. *Dr. Johann Martin Henni, ein Lebensbild*. New York, 1888, pp. 51-52.

<sup>10)</sup> Also immigrants from German Alsace and Lorraine.



for a new church are now in the kiln, and a lot of three-fourths of an acre in an eligible position near a recently laid out site for a new town, has been given by Mr. Lutzenhaeuser (a non-Catholic). The ground for a graveyard is the grant of Mr. Bidoan (*sic*: Bideau) and 49 acres of prairie land were generously donated by Messrs. James, Richard and Patrick Moffit. Five other acres have been added by Mr. Menegay."

From Beechland Bishop Purcell visited Moreck (now Marges), Carroll County, fifteen miles east of Canton. "Twelve persons were confirmed, and the new church, a log building, 40 feet by 26, was dedicated to God under the protection of St. Fidelis of Sigmaringen, the proto-martyr of the Propaganda Fide. The lot consisting of two acres, was donated by Mr. Wagner, a Catholic of Pennsylvania." Father Henni, a native of the diocese of Chur, where St. Fidelis was martyred, placed the little church he had built at Marges under the patronage of that saint. In 1851, a new church was built of brick and placed under the patronage of the Blessed Virgin. The first baptism recorded in the entries of that church is that of Thomas Kohler, son of Joseph Kohler and Catherine Veme, on June 26, 1834, by Father Henni. Prior to the erection of the church Mass was said by Father Henni in the house of John Wagner, where he also took lodgings. Father Henni always made his visits on horse-back. Once he had torn his trousers and Mrs. Wagner mended them whilst he was staying in bed. A log school house was added to the church a year after the latter was finished. The cost of the new church, built in 1851, was \$2800; the farmers donated all the labor they could do on the building. A good-sized congregation was attached to the church at Marges up to the year 1900.<sup>11)</sup> In 1882 the congregation of Marges numbered 50 German families and 300 souls.<sup>12)</sup>

"In the Fulton Church," the Bishop continues, "a log building 50 by 30, built on an acre lot, presented by Mr. McCue, and not yet dedicated, there were 14 confirmed of whom five were converts." The congregation of Canal Fulton, Stark County, was organized in 1830; the church was dedicated to Sts. Philip & James on April 11, 1863. The German congregation in 1869 numbered 600 souls, 80 pupils in the parochial school and 30 baptisms annually.<sup>13)</sup>

"In Sugar Creek Church, Wayne County," Bishop Purcell continues, "likewise a log edifice, small and inconveniently situated, the bishop confirmed four persons on the first of July. It was at this place a settlement of Catholic immigrants from Maryland." This church was apparently the church of Sts. Peter & Paul at Doylestown, Wayne County, established in 1828, and which was always a mixed parish, German, English and French. In 1834 Bishop Purcell stated that Sugar Creek numbered 60 communicants.

For want of time Bishop Purcell could not visit Randolph, Portage County, 18 miles north of Canton. In 1834 the Bishop stated that this congregation numbered 120 communicants. In 1838 St. Joseph's church was erected; the congregation was mixed. In 1869 there were counted 1640 souls, two schools with 190 pupils.<sup>14)</sup> In 1882 the parish was entirely German, after the missions had been detached, numbering 150 families, 750 souls and a school with 55 pupils.<sup>15)</sup>

For want of time Bishop Purcell had to pass by the Catholic settlement in Tuscarawas County. In 1830 about ten Catholic families emigrated from Hesse-Cassel, diocese of Fulda, in Germany to America. They settled in what are locally known as the Hessian Hills, in Lawrence Township of Tuscarawas County, Ohio. Father Henni and his successors at St. John's Church, in Canton, visited this settlement from time to time and celebrated Mass in private homes. Before long the settlers erected a log church, 25 by 32 feet, which was dedicated to St. Peter, the Apostle; it was the FIRST church built in the county and it was located on one of the highest elevations of the county. Up to the year 1849 the priests from Canton had services in this church. In 1849 the church was attached to St. Joseph's Church, Dover, and the priests of Dover held services in the church every Sunday up to 1871, when the settlers began to attend services in St. John's Church, Dover. However, funeral services were held on weekdays and interment in the old cemetery of old settlers was continued. Of late it has become customary that the descendants of the pioneer families assemble once a year on a weekday, attend Mass in the church and then have sorts of family reunions.

The venerable building is still in a good condition of preservation. The church was built of hewn timber. Since there were no roads available in those days and horses were rather scarce,

<sup>11)</sup> Hartley, op. cit., pp. 439-440.

<sup>12)</sup> Mueller, *Schematismus der deutschen Priester*. St. Louis, Mo., 1882, p. 181.

<sup>13)</sup> Reiter, op. cit., p. 47.

<sup>14)</sup> Reiter, op. cit., p. 51.

<sup>15)</sup> Mueller, op. cit., p. 178.



the men carried the logs on their shoulders to the place of construction.<sup>16)</sup> Not a single nail was used on the building; iron nails were a rare article in that locality at the time; dove-tailing of the German carpenters served its purpose even better than nails. Windows were not safe from being smashed in those days in localities, where there was no police-protection. To prevent such vandalism, small windows were placed high up below the roof. Father Henni had a chapel built in Milwaukee according to the same plan: small windows under the roof, after his elevation to the See of Milwaukee. This fact leads us to believe that Father Henni, as pastor of Canton, directed the settlers of Old St. Peter's in Tuscarawas County to construct their rustic church in that style of convenience. Accordingly the building of St. Peter's Church should be placed in the year 1833 or 1834, and not, as Bishop Hartley contends, in the year 1840.<sup>17)</sup> The Catholics mentioned by Bishop Purcell in 1834 as living in Tuscarawas County and belonging to St. John's Church, Canton, were all members of this German settlement, since there were no other Catholics settled in that county in 1834 or earlier.<sup>18)</sup>

(To be concluded)

JOHN M. LENHART, O.Cap.

### *An Heroic Missionary*

IT is the story of an interesting and noble life, that of Fr. John P. Jutz, S.J., Fr. Francis X. Weiser, S.J., has begun to write for the *Monatsbote*, the bulletin of Holy Trinity Parish at Boston.

Fr. Jutz was born in Frastanz, Vorarlberg, on October 26, 1838, the oldest of eight children. His father was a tenant farmer and the means at his disposal precluded John's studying for the priesthood. So the boy was apprenticed and worked at his trade, that of a moulder, for fifteen years, until at last, when he was twenty-seven, it was thought his family no longer needed his support.

His decision to marry was frustrated by the death of his future wife a few days before the time set for their wedding. It was now the young man decided to enter the high school and college

conducted by the Jesuits at Feldkirch, a famous institution of learning, where some of our noblest missionaries among the Indians were educated. Finally, on September 30, 1869, John Jutz entered the novitiate of the German Province of the Society of Jesus. Soon he was one of a number of Jesuits who, during the Franco-Prussian War of 1870 to 1871, served the dying, the wounded and the sick. With others he succumbed to typhoid fever and small pox, but survived both illnesses. In return for his services and suffering he was exiled by the Kulturkampf. At last, on August 29, 1878, he was ordained to the priesthood and came to the United States in 1880. As a member of the Buffalo Mission of the German Province, Father Jutz served on the Indian missions and it is he who was at Rosebud on the day of the battle and massacre at Wounded Knee.

This part of Father Jutz's life story has not yet been told by Father Weiser, S.J. But we know it from the description of the scene by the distinguished ethnologist, James Mooney, who speaks of it in one of the most important works we have on psychic mass-epidemics, "The Ghost Dance Religion and Sioux Outbreak of 1890." The scientist, who visited the battlefield soon after the terrible slaughter at Wounded Knee had occurred, writes:

"In talking with the Indians about the events of the campaign, the warrior who had spoken with such admiration of Father Craft (another Indian missionary) referred with the same affectionate enthusiasm to Father Jutz, and said that when the infuriated Indians attacked the agency on hearing of the slaughter at Wounded Knee they had sent word to the Mission that no one need be afraid. 'We told him to stay where he was and no Indian would disturb him,' said the warrior. He told how the Priest and the Sisters had fed the starving refugees and bound up the wounds of the survivors who escaped the slaughter, and then after a pause he said: 'He is a brave man; braver than any Indian.'"<sup>1)</sup>

This, and other observations on the subject recorded by Mooney, will always redound to the honor both of the missionaries and the Indians. The latter had every reason to become furious and incensed, because the soldiers, provoked by an attack by the Sioux, whom they had been instructed to disarm, engaged in a massacre not of men only, but also of women and children. Nevertheless the Mission was not molested.

<sup>16)</sup> Hartley, op. cit., pp. 451-452.

<sup>17)</sup> Information furnished by the Rev. Angelus Seikel, O.M.Cap., a descendant of the pioneer families Seikel and Cranz.

<sup>18)</sup> Descendants of the pioneer family of Seikel care for the building of Old St. Peter's.

<sup>1)</sup> Fourteenth Annual Report of the Bureau of Ethnology, Wash., 1896, p. 874.



# Book Reviews and Notes

## *Received for Review*

- Ellis, John Tracy. *The Formative Years of the Catholic University of America*. Washington Catholic Historical Association, Washington, D. C. 415 p.
- Green, Rev. Andrew, O.S.B. *The Love of God*. B. Herder Book Co., St. Louis. \$2.50. 225 p.
- The Americas and World Order*. International Conciliation, March, 1946. New York, N. Y.
- The Pursuit of Happiness in the Economic and Social World*. International Conciliation, June, 1946. New York, N. Y.
- A Delightful Guide for Boys and Girls*. Rev. S. J. Stanislaus, O.M.I., Mannar P. O., Ceylon. 10c.

## *Reviews*

- Rommen, Heinrich A. *The State in Catholic Thought*. St. Louis. B. Herder Book Co., 1945. pp. viii, 747. \$6.00.

THERE has been great need for a treatise in political philosophy which should deal with the basic conceptions given by the Mediaeval-Greek tradition. It is not enough to know this tradition from an historical point of view; even the good histories of political philosophy give evidence of not understanding what they quite conscientiously record. In fact a real treatise in political philosophy, such as Dr. Rommen has given us, provides also a better history than mere historians of political thought are likely to produce. The simple reason is that unless an idea really means something, nothing can really happen to it; that is why the reader of the standard histories of political thought never knows—if he is a careful reader—what is going on beyond a change of names, dates, and notions. If he is not a careful reader he will not even suspect that political philosophy is anything beyond a change of names, dates, and notions.

It is, however, puzzling to this reviewer why Dr. Rommen, whose intention is to present Catholic thought on the State, does not begin his treatise by adopting the admirable beginning of Aristotle in *Ethics I* and of St. Thomas in his commentary on that book. A possible explanation is that Dr. Rommen suspects Aristotle of "ethical socialism" and therefore he seeks at the outset to lay this Greek ghost by speaking of the state's mode of being as "intentional." Acceptable as this is, it seems unnecessary and less satisfactory than Aristotle's own procedure in *Ethics I*. In that book Aristotle shows the error of Plato's totalitarian conception by indicating the difference between the unity which is found in the continuous (in which the motion of the whole is the same as the motion of the part) and the unity of the social whole, which is a unity of order only. The proper activities of the individual, the family, and of voluntary associations are thus guaranteed by Aristotle who conceives the State as first simply in the *ordo* of human affairs. It is in this same book that Aristotle furnishes the argument against that most typical mark of totalitarianism, namely, the subordination of science to the State. Under no circumstances can the State "regulate" the true and the false, since matters of science depend on "the nature of things" and not upon

human will. St. Thomas carefully presents Aristotle's thought on this point.

The translation theory of the origin of political authority seems curiously like Duguit's theory of social solidarity. Social solidarity gets away from positivism, but approaches what Professor Rommen calls a "utilitarian indicative of conformist behavior." It is hard to see how the translation theory succeeds in achieving anything else despite its noticeably defensive appeal to the norm of natural law and common good. Granted that authority is originally in the community and that the community's consent (implicit or explicit) is necessary before government can be just, it still remains true that it is not consent of any kind that gives government its just authority, but a rectified consent. Thus the consent itself supposes a rectitude that is at the basis of the political prudence by which the individual gives his consent to authority that rules justly and humanely for the common good. It is not clear that the original absolute equality and freedom of men under primary natural law implies that immediate (non-representative) democracy is the only government established by natural law, as Dr. Rommen, following Suarez, suggests. Rather it would seem to be the case that no government is established by primary natural law, but a disposition toward government (just as there is a disposition to virtue); this disposition on the part of the reason issues, by way of the reason considering a thing by comparing it with what results from it, in the proximate equality which the ruler-subject relationship establishes as necessary for the common good. It is precisely because it is proper to the reason to consider things by comparing them with what results from them that man is said by Aristotle to be more of a social animal than other animals.

Apart from the thoroughness of Dr. Rommen's work, its chief merit lies in the emphasis throughout upon the relation of practical to speculative science. Moral rectitude depends upon speculative rectification because we must know the nature of man and of the end in practical activity. The direction of political philosophy is thus affected by the direction of the philosophy of natural science. Dr. Rommen does not discuss the implications for political philosophy of the revolutions that have taken place in the natural sciences, but his presentation of the consequences of the separation of the ontological order from the moral order strikes at the root of all contemporary political thinking. Experimental physics, operating properly in its own line, has curiously abetted the philosophical position that man cannot even know that there are natures. This is not altogether an unexpected development from the viewpoint of Catholic philosophy. Since the material universe is the result of God's practical knowledge, the investigations of experimental science into the nature of that universe find it to be something "formable" and not simply "given."

Not only has Dr. Rommen treated all the main problems of political philosophy carefully and searchingly, but he has written clearly about them—a merit not easy of accomplishment in this field, and one deserving the gratitude of students.

CHARLES N. R. MCCOY, Ph.D.  
St. Louis University



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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, **Albert Dobie**, 28 Tilton St., New Haven, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

### Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## CONVENTION SUMMARY

ONLY the Annual Proceedings of a convention such as that conducted at Newark by the CV, and its sister organization, the NCWU, can do justice to a program as rich and varied as was that prepared for an event which was stretched out over five days. While the local committee undertook the task willingly, it feared the outcome because its members were aware of the many difficulties present conditions put in the way of an undertaking of this kind. But they surmounted the obstacles successfully so that little remained to be wished for, as far as the environmental conditions were concerned.

Finding themselves in congenial surroundings, the officers and delegates of both organizations set to work with a will shortly after their arrival in Newark on August 14. The Committee on Social Action, Mr. Joseph Matt, K.S.G., Chairman, held two meetings on the day referred to; all of its members were present at roll call, with the exception of the Honorary Chairman, **Most Rev. Bishop A. J. Muench**, and Mr. **Richard Hemmerlein**, of Syracuse, New York. The former is in Germany, where he represents the Holy See as Apostolic Delegate, while the last named was convalescing at the time after a long siege of illness.

On the following day, a holyday, a Solemn High Mass was read in St. Mary's Abbey Church, **Very Rev. Msgr. Anthony Strauss**, the Spiritual Advisor to the NCWU, celebrant. After the close of the divine service, **Msgr. Rudolph B. Schuler** blessed the Central Verein's new banner. Prior to the official opening of the convention in St. Benedict's Auditorium, at eight o'clock in the evening, the Committee on Social Ac-

tion, the Board of Trustees, and the Board of Directors held meetings.

St. Benedict's auditorium was crowded with an attentive audience which the Archbishop of Newark, **Most Rev. Thomas J. Walsh** addressed, as did **Rt. Rev. Abbot Patrick M. O'Brien**, of St. Mary's Abbey, and **Mayor Vincent J. Murphy**. They remained for the reading of the annual messages by the presidents of the two national organizations and the presentation of their banners to the local officers. Mr. **George H. Albiez**, acted as Chairman of the occasion while Mr. **William H. Siefen** represented the President of the Central Verein who had been obliged to return to St. Paul.

On the following day the Solemn High Mass for the deceased members of both organizations was celebrated by **Fr. Wm. C. Heimbuch**, Spiritual Adviser of the New Jersey Branch of the CV. The rest of the morning was devoted to business meetings while the afternoon of the same day was given over to the discussions of the Resolutions Committee. At night there was the customary joint session of the CV and NCWU, conducted at St. Benedict's auditorium. On this occasion the Director of the Central Bureau spoke. While he referred only briefly to the activities of the Central Bureau during its last fiscal year, declaring that the Annual Report in the hands of the delegates sufficed to acquaint them with the efforts of the institution, he devoted his effort to discuss what he called "A Program of Catholic Social Action." He demonstrated that throughout the encyclicals there runs like a red thread the injunction, Catholics should endeavor to reconstruct society in accordance with its true nature along vocational lines. After this meeting a Credit Union



conference was participated in by delegates and guests interested in this particular co-operative endeavor. It is to be hoped that the difficulties which hampered the founding of Parish Credit Unions during the war may be overcome by renewed efforts to promote so beneficial an institution as this is in truth.

One of the outstanding events in the history of the Catholic Church in the United States in the nineteenth century was the coming, in 1846, of Fr. Boniface Wimmer, O.S.B., and a small group of companions, into western Pennsylvania. While none of the numerous communistic colonies founded in our country in the last century, sometimes under most promising auspices, has survived, the nursery of religion, piety, and learning planted by the Bavarian Benedictine has proven a blessing not alone to the locality where St. Vincent's Abbey stands today or the State of Pennsylvania alone, but to many other corners of our country. St. Mary's Abbey of Newark is one of the oldest offshoots of St. Vincent's Abbey and it was quite proper, therefore, the one hundredth anniversary of the coming of the Benedictines to the United States should be commemorated by the Central Verein. The Pontifical High Mass was one of thanksgiving and remembrance, thanking God for the blessings He has bestowed on the labors of His devoted servant, the late Arch Abbot Boniface Wimmer, O.S.B. A sermon, appropriate to the occasion, "Arch Abbot Boniface Wimmer, A Pathfinder in the Development of the Catholic Central Verein of America," was delivered by the Very Rev. Felix Fellner, O.S.B., Subprior, St. Vincent's Arch Abbey, Latrobe, Pennsylvania. Other important events of the day were the election of officers, the outing at St. Peter's Orphanage, where a country dinner was served. Rt. Rev. Msgr. M. M. Thimmes addressed the guests, who were greeted and made welcome also by the children. Rev. Albert Stefens, Chaplain, Manhattan College in the Bronx, New York, told of his experiences as a Chaplain in the war, illustrating his address by a number of reels. After the outing the Committee on Resolutions continued its work while the representatives of the Fraternals associated with the Central Verein conducted their annual meeting. President John P. Pfeiffer was in the chair; Mr. Joseph Grundle served as secretary.

From the environments of St. Mary's Abbey Church the delegates on Sunday morning marched to St. Patrick's Cathedral where the Archbishop of Newark, Most Rev. Thomas J. Walsh, celebrated the Pontifical High Mass. A particular friend of the CV and NCWU, Most Rev. Bishop William T. McCarty, C.Ss.R., of the Military Ordinariate, preached the sermon. A long walk brought the officers and delegates to Hotel Robert Treat where luncheon was served in the Main Ball Room. Because illness kept Rt. Rev. Msgr. Patrick O'Boyle, National Director War Relief Services, NCWC, away, the task of addressing the assembled delegates and guests fell to Rev. Edward E. Swanstrom. He made an effective plea in behalf of the suffering people of Germany and Austria who are looking forward to another winter of shortage of food, clothing, and fuel with serious apprehension. It is to be hoped that Father Swanstrom's plea will result in generous gifts to the appeal the President of the CV, Mr. Albert Sattler, is to address to our members early in the fall.

A collection taken up then and there amounted to five hundred dollars. Chairman of the occasion was Mr. George P. Albiez. Unfortunately, the Civic Demonstration was also conducted in the hotel's Main Ball Room with the result that conditions were unfavorable to the speakers. Both addresses were of an outstanding kind.

But still there was to be no rest for the officers and delegates of the CV. The evening meeting was devoted to the presentation and the discussion of A Declaration of Principles submitted by the Resolutions Committee. Dr. Nicholas Dietz, who had faithfully served the Committee on Resolutions as Secretary, read the result of many hours of serious deliberation to the meeting.

On the final day of the convention, Monday, August 19, the High Mass was read in St. Mary's Abbey Church early in the day by Rev. Andrew Toeppen, of St. Louis, Missouri. The final business session was called to order at ten o'clock. On this occasion Mr. August Springob, Milwaukee, spoke on "A Catholic Radio Program" as inaugurated by the Catholic League of Wisconsin in the city of Milwaukee. The program for the afternoon of the same day provided, in the first place, a joint session of both organizations and solemn installation of the officers of the CV by Mr. John Eibeck, Honorary President of the CV. They are:

President, Albert Sattler, New York; First Vice President, Charles Gerhard, Pennsylvania; Second Vice President, Rev. Fabian Diersing, O.S.B., Arkansas; Third Vice President, George Albiez, New Jersey; Fourth Vice President, Mrs. Mary Filser Lohr, New York; General Secretary, Albert Dobie, Connecticut; Recording Secretary, August Springob, Wisconsin; Treasurer, John Suellentrop, Kansas; Marshal, A. M. Herriges, Minnesota; Trustees, H. Jacobsmeyer, Missouri, E. Kirchen, California, Wm. Boerger, Minnesota, Ernst Winkelmann, Missouri, Dr. A. W. Miller, Indiana, F. F. Gittinger, Texas; Board of Directors, Michael F. Ettel, Minnesota, Joseph Grundle, Wisconsin, Wm. Siefen, Connecticut, Richard Hemmerlein, New York, August Petry, California, F. K. Schwartz, Michigan, Charles Kraft, New Jersey, J. P. Wickenheiser, North Dakota.

The closing services, conducted in St. Mary's Abbey Church, were in harmony with the spirit of Catholic Action our organizations are anxious to promote. They were dignified and impressive and their memory should remain with the delegates throughout the year. The convention city for 1947 has not yet been selected.

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A letter addressed by the Bishop of Fargo, Most Rev. A. J. Muench, to this year's Convention of the CV and NCWU, expresses regret it should be impossible for him to attend. Had he remained in the country, the Newark Convention would have been the twenty-fifth consecutive meeting of this kind attended by His Excellency.

The letter stresses, moreover, the obligation of the Central Verein to devote itself to a program of Catholic Social Action. The mission of our organization is by no means yet fulfilled. Existing conditions emphasize the duty to continue the efforts the organization has engaged in for so long a time.



### Convention Notes

WHAT is at times a rather trite affair, the opening of the Convention, became at Newark an outstanding feature of this year's meeting. It was the Archbishop of Newark, Most Rev. Thomas J. Walsh, whose presence and address made the occasion memorable. Facing an audience, seated in an auditorium turned into an exhibition of mission articles, the prelate spoke words of wisdom and encouragement. Mr. William H. Siefen, Honorary President of the CV, presided in the absence of Mr. Aretz and his felicitous remarks when introducing the speakers of the evening contributed to a congenial atmosphere. Rt. Rev. Abbot Patrick M. O'Brien, of St. Mary's Abbey, spoke earnestly of both organizations and the problems they are facing. Mr. George Albiez was the chairman of the evening.

Since it was impossible to conduct this year's National Convention of the CV and the NCWU in a hotel, the local committee was hard put to solve the question, where will we find the halls and rooms necessary to accommodate the meetings of both organizations, the Mission Exhibit, etc. With true Benedictine hospitality the delegates were made welcome by the Abbot and Fathers of St. Mary's Abbey, who virtually put at the disposal of the Convention all facilities outside of the cloister proper. Moreover, because of the absence of the restaurants in the neighborhood the women of the parish undertook the for them arduous task of providing three meals a day for the delegates: Breakfast for communicants, lunch and dinner for all who wished to avail themselves of the opportunity to eat a meal without going into the business district of the city at some distance.

The Civic Demonstration suffered, unfortunately, from the confusion inseparable from opening a meeting in the same hall in which a banquet had been served. Because of the lateness of the hour it was deemed necessary to begin the program before the tables had been entirely cleared of dishes, etc. In consequence, particularly the first speaker, Dr. Walter J. Marx, of Washington, D. C., was greatly hampered. His subject was of outstanding importance, "The Catholic Layman in the Present Crisis." The speaker discussed the problem in masterly fashion; moreover, he spoke forcefully and with Christian candor, a virtue rare today. Realizing that he was speaking to an exhausted audience (most of the participants had marched in parade to the cathedral and from the cathedral to the hotel, and listened to after dinner speakers), Dr. Marx felt inclined to hurry and this, together with the exciting clamor, detracted from the message he was conveying to his audience.

Dr. Marx is the author of two scholarly books, both of them published prior to his induction into the army: "Mechanization and Culture, The Social and Cultural Implications of a Mechanized Society." This volume was brought out in 1941, while the second of the two books referred to, "The Twilight of Capitalism and the War, A Study of the Social and Economic Effects

of Modern Capitalism and Probable Post-War Trends," was published in the following year. Both have the B. Herder Book Company of St. Louis for their publishers.

The second speaker of the day, Father Anthony Ostheimer, Ph.D., of Philadelphia, was more fortunate in this regard, because the noise had ceased and therefore it was possible for him to make himself understood and for those whom he was addressing to pay closer attention to his words. Fr. Ostheimer outlined in masterly fashion the history, the program and the mission of the CV and the Central Bureau. The musical selections too were not sufficiently appreciated for the reasons referred to.

In a far more fortunate position was the after dinner speaker, Fr. Edward E. Swanstrom, Assistant Executive Director, of NCWC Relief Services, who spoke of the conditions obtaining in Germany and the need of aiding the undernourished people.

An attractive "Historical Review and Program" had been prepared for this year's Convention in Newark and proved a welcome gift for the delegates. The composition, printing and contents of the publication are a tribute to the painstaking efforts of the local Committee on Arrangements made in the face of difficulties confronting such a task at present. The book contains the interestingly told story of the efforts and achievements of the Central Verein and an account of the thirty years of endeavor of the National Catholic Women's Union; also accounts of the New Jersey State Branches of men and women.

In addition, the reader finds an outline of the history of the Benedictine Order in the United States, the centenary of which was commemorated on one of the days of the Convention, August 17, and articles on the "Early History of Catholicity in New Jersey," and the organization and development of nineteen parishes in the State founded by German Catholic immigrants. Finally the activities in the state of the Catholic Knights of St. George and of the Catholic Kolping Society are related. All in all the publication is a welcome addition to similar publications, all of which stimulate interest in the planting and growth of Church in the United States.

The meetings conducted by the Resolutions Committee were not alone well attended but remarkable also for the high standard of the discussions. The results of hours of deliberation are worthy of the attention of every member of the CV.

It is not possible to publish all of the declarations in the present issue of *SJR*, but even prior to the publication of the October number "The Declaration of Principles" will be printed in the shape of a leaflet and put at the disposal of our members. The secretary of all societies affiliated with the CV will be notified and sent a sample copy.

It is the wish of the Convention these resolutions should be explained and discussed in meetings of all of our societies. If such declarations are to result in a well-informed Catholic public opinion, they must certainly be read and digested.



Lack of space prevents us from reporting in these columns at the present time on the program of the convention conducted at Newark by the NCWU together with that of the CV. It presented a number of particularly interesting features, such as the Charity and Mission Aid Exhibit, held in St. Benedict's auditorium. The spacious hall was filled with remarkably fine specimens of needlework, such as chasubles, copes, etc. In addition there were collections of altar linens, children's dresses, etc. The exhibit was an astonishing proof of the services the societies and branches affiliated with the NCWU are rendering the missions.

Other outstanding events of the convention were the Youth Conference, addressed by Rev. Joseph Ostheimer, of Coplay, Pennsylvania, a round table discussion on the Maternity Guild, addressed by Father Joseph J. Schagemann, C.Ss.R., and others, and the women's mass meeting in the Main Ball Room of Robert Treat Hotel on Sunday evening. The speaker of the occasion, Father Francis Larkin, C.Ss.Cc., of Fairhaven, Conn., had chosen for his subject the "Enthronement of the Sacred Heart in the Home." Proper to the occasion was the address by the President of the NCWU, Mrs. Mary Filser Lohr, who spoke on: "Completing Three Decades of Catholic Action." In accordance with the Constitution and By-laws of the women's organization, elections are held only every other year; consequently no officers were chosen at this year's convention.

Carried in many a procession for almost fifty years and displayed in many cities, the embroidered flag of the Central Verein at last suffered from disintegration of the silk from which it was made. The convention conducted at St. Paul in 1944 decided, therefore, to order a new banner. The task to produce this symbol of our venerable society was entrusted to the Sisters of the Precious Blood at O'Fallon, Missouri. The result of their painstaking effort is a fine piece of needlework in excellent taste. The figures of the Holy Family, which appear on the original seal of the CV, were retained for one side while the other displays the more recently adopted emblem of our organization, the permitted depiction of the Holy Ghost. The banner was generally admired. Mention must be made in this connection of Very Rev. Msgr. Martin B. Hellriegel, of St. Louis, who assisted in designing the artistic design.

Although Mr. J. M. Aretz, President of the Central Verein for the past two years, had been ill on several occasions during the past winter and spring, his physician thought it permissible for him to attend the Newark Convention. Unfortunately he suffered a relapse and it was therefore deemed advisable by a physician at Newark he should return to St. Paul and be hospitalized. Mr. Aretz reached home safely, but he was still confined to the hospital at the time of our going to press. Because of the condition of his health, his presidential message, which he was not permitted to read to his fellow officers and delegates, requested he should not be nominated for office by this year's convention.

An innovation in the CV and NCWU a few years ago, to close the Annual Convention of these bodies with services of a liturgical nature, is developing into a custom. The "Farewell Services" with which the 91st Annual Convention of the CV and 30th Annual Convention of the NCWU, conducted at Newark, closed, were particularly impressive.

The agenda, consisting of prayers, hymns and benediction, had for its rector V. R. Gregory Schramm, O.S.B., while Father Sigmund Toenig, O.S.B., served the organ. Particularly impressive were the chanting of the Canticle of Zachary and the orations. For the benefit of the participating laity a leaflet had been prepared containing the prayers and hymns chanted and sung on this occasion.

### *The New President*

THE East has once more supplied the Catholic Central Verein of America with a National President, in the person of Mr. Albert J. Sattler, of New York City. Now in the prime of life, he was born in New York on May 3, 1900, President Sattler promises to instill into the CV new energy and enthusiasm. He appears well qualified for the task and it is to be hoped that all of our members, but particularly the officers of societies and branches, will co-operate with him wholeheartedly. Mr. Sattler is before all anxious to hear from our people and to receive replies to any communications he may address to them in the interest of the organization.

After graduation from the parochial school attended by him in the Bronx and Fordham Preparatory School, a high school, Mr. Sattler entered the College of Fordham University from which he graduated in 1921. At this time there was conferred upon him the degree of Bachelor of Arts while three years later, in 1924, he was made a Bachelor of Law.

Gradually the new President of the CV became interested in our organizations, in the City of New York and the State. In 1942, at St. Louis, he was elected to the Board of Trustees of the CV, and shortly thereafter Second Vice President of the CV of New York State. In the fall of last year the New York City Local Branch made him its President. He is, furthermore, a member of a well known organization, connected with the Church of the Most Holy Redeemer, known as the Independent Jaeger Company. He is also associated with the Holy Name Society of St. Gabriel's Parish and a member of the Fordham University Alumni Association.

Mr. Sattler is known to many of our members, having attended a number of annual Conventions conducted in the course of the past ten years.

Authorization to operate as an Auxiliary Committee of War Relief Services, NCWC, has been extended to the Kolping Society of New York City. The Kolping Societies of the country are quite generally actively engaged in the charitable effort to raise funds for the purchase of food to be sent to Germany and Austria.



## DECLARATION OF PRINCIPLES

Adopted by the Ninety-first Convention of the Cath.  
Central Verein of America in Newark, N. J.,  
August 15-19, 1946

### *Pope Pius XII*

The Catholic Central Verein of America, assembled at its ninety-first annual convention at Newark, N. J., renews with filial devotion its pledge of loyalty to His Holiness, Pope Pius XII, the head of the Catholic Church and, at the same time, the courageous spokesman of mankind, which after years of terrible warfare yearns for peace and the establishment of a wholesome new order.

Pope Pius XII on numerous occasions addressed words of paternal care to peoples and governments, pleading with equal love for all nations the cause of justice and charity. He warned again and again against the perpetuation of hatred and revenge and the pernicious consequences of power politics. Filled with sorrow and compassion, he deplored on all occasions the indescribable suffering of down-trodden nations and pleaded for the rehabilitation of the millions of those whose lot it has become to atone for the follies and crimes of brutal rulers and aggressors. Pope Pius has not confined himself to consoling words but initiated far-reaching activities for the alleviation of want and sorrow.

During the war as well as in the months of uncertainty and frightful arbitrary decisions since the cessation of armed conflict, Pope Pius has consistently emphasized the natural rights of all nations. He has repeatedly spoken of the advisability of an effective international organization and tribunal which, itself firmly rooted in the moral law and acting in accordance with International Law, redefined and codified, will be the guarantor of peace and order among the nations and, by creating institutions of arbitration, of economic, social, scientific and cultural research and endeavor, will advance international understanding and co-operation.

At the same time, Pope Pius XII has incessantly urged and demonstrated the supremacy of moral and religious forces. On several occasions he revealed the full splendor of the City of God towering above a civilization brought to its doom by false philosophies and resultant destructive materialism. Early in the present year he assembled the hierarchy of all continents in a historic consistory where representatives of all nations and races met in an impressive atmosphere of amity and solidarity. Another historic event of the past year, the canonization of Mother Cabrini, forcefully reminded a world sinking ever deeper into materialism and secularism, of the blessings emanating from sanctified unselfish love and works of charity and social endeavor.

The Catholic Central Verein of America humbly offers to His Holiness Pope Pius XII, its profound gratitude for the great encouragement he has given to all Catholics throughout the world and for his guidance in these perilous times. The Catholic Central Verein is convinced that it will be joined by many men of good will outside the Catholic fold, in gratefully acknowledging the valuable contribution Pope Pius has made

to the cause of peace and better understanding among nations, and in deploring vile attempts, coming from Moscow and unfortunately even from certain quarters in America, to vilify and calumniate his actions and intentions.

### *Our Country*

The Catholic Central Verein of America is proud of its record as an organization which throughout its long history has upheld and defended the principles of true democracy and cherished the great ideals and traditions of our country.

It deplores the steady deterioration of these principles, ideals and traditions because of the widespread disregard of Christianity and the open apostasy of many millions from the laws of God.

It urges its members to stress every effort to counteract these dangerous trends and influences reaching into all strata of society, and to help conscientiously bring about a thorough-going reform, a reform which must begin with the individual with an uncompromising return to the commandments of God and must extend to every sphere of our public life where God's law is disregarded.

### *The World Situation*

The entire organic structure of Society has been perilously weakened and partly destroyed. The series of wars which have plagued the nations these past decades and reached a terrible climax with the destruction of entire countries and, in fact continents, are dismal manifestations of a new spirit, a spirit rebelling everywhere against what we commonly call the old order.

Mankind has arrived at one of the most decisive turning points of history. Statesmen and writers, including those judging conditions and events according to purely material and even materialistic standards, admit that a universal crisis is upon us which threatens the life of nations as well as the future of Society itself. There are millions, even among those still professing belief in Christianity, who expect salvation to come from a readjustment on the basis of utilitarian compromises resting on so-called humanitarian concepts and more or less nebulous good will policies. Others, undismayed by the sinister experiences of the past and not much perturbed by the latest weapons and methods of totalitarian warfare, persist in the advocacy of power and might.

Pope Pius XII, on the other hand, laid bare the terrible essence and the frightening scope of the present world problems when, in one of his famous addresses, he unreservedly stated that what is unfolding before our very eyes is the fight between the forces of light and the forces of darkness, between Christ and anti-Christ.

Events and developments in all fields of human activity and endeavor fully confirm the correctness of this momentous analysis and the indictment of Society it entails.

Due to widespread rebellion against God and His law an alarming decline of moral standards has affected practically all phases of life.

The fundamental institution of Society, the family, has been seriously undermined. Many millions no longer



believe in the sacramental character of marriage, considering it a purely secular affair and an arrangement of convenience which may be terminated at will. A shocking increase in the number of divorces, birth control and similar practices notorious in all decadent periods of history threatens the very existence of the family.

No nation can flourish without healthy families built on sound moral principles and animated by the virtues which only faith in God and adherence to His commandments can instill. The crisis of the family explains in a very large measure the crime statistics reflecting appalling immoral conditions throughout the land. The so-called juvenile delinquency is only one phase of the frightful death march of our civilization. Since the fall of man, mankind has at all times suffered under the curse of sin and crime. There never was a perfect civil society, and there never will be, the false theories of Rousseau notwithstanding. But few and far between are the periods of history when crimes of every description were so common and so widespread as in our days, particularly most heinous and most cruel crimes of murder and rape, often inflicted on helpless childhood.

Evidence of the moral disintegration is also manifest in the fields of culture, entertainment, and recreation. And business and industry and government are being carried on under loose codes of conventions rather than in accordance with immutable moral rules, and misunderstandings, quarrels and conflicts and ultimately arbitrary decisions by the law of might are the result.

The forces of indifference and outright agnosticism and paganism are at work definitely to restrict God and His commandments to the privacy of the home and the church and Sunday school and, using separation of Church and State as a pretext, insist on a thorough secularization, that is, the complete emancipation from a supernatural order and the moral law. It is no mere coincidence that in this time of decision the Ku Klux Klan and other anti-social and anti-Christian organizations reappear on the scene.

These trends and tendencies are not confined to one country or one continent. They are universal, although different countries naturally present different stages of development and materialization, depending on particular national traits and cultural, social and economic conditions.

(To be continued)

The August issue of *Red Feather News*, published in the interest of the St. Louis Community Chest, reports:

"The South Side Lions Club will hold its regular meeting, August 8, at noon, at the St. Elizabeth's Day Nursery, 1833 S. Eighth Street.

"I've been giving to these drives for years, but this is the first time I've really seen what my money is doing," a member of the Lions told the Sisters at the nursery, recently, when a committee of the club went through this Chest agency.

"Nearly 150 children of working mothers, from six months to fourteen years old, are cared for by the Nursery. It is one of 12 day nurseries supported by Community Chest."

## A Tribute to the Memory of the Late Cardinal Glennon

THIS year's Convention of the CV, conducted at Newark, recorded with regret the demise of its Episcopal Protector, the late Archbishop of St. Louis, John Cardinal Glennon. The Declaration adopted by the Convention states:

In the spirit of Christian resignation we humbly submit to the will of our Heavenly Father Who has taken from our midst an ever loyal friend in the person of our esteemed and beloved Episcopal Protector, John Cardinal Glennon, late Archbishop of St. Louis.

The Catholic Central Verein of America deeply mourns the passing of this distinguished churchman from whose genuine understanding, wise counsel and stalwart support our organization was privileged to benefit for so long a time.

From the inception of the Central Bureau, in 1909, the late Archbishop of St. Louis was favorably disposed to our institution and gladly granted permission to found St. Elizabeth's Day Nursery, conducted under the auspices of the CV in his episcopal city. Before long Archbishop Glennon referred to the Central Bureau as "The Social Service Shop" for which he had words of praise on a number of occasions, particularly when our organization met in convention at St. Louis in 1942.

It was Cardinal Glennon who presented to the meeting of the American Bishops, conducted in the city of Washington in the fall of 1936, the petition to grant the CV the official mandate for Catholic Action and the request to name an Episcopal Protector for the organization. Both requests were granted and the Archbishop of St. Louis was named to the office referred to.

The Catholic Central Verein of America, assembled at Newark for its 91st convention, acknowledges the debt of gratitude it owes the deceased Cardinal and calls upon its members to pray for the repose of his soul, that he may enjoy the eternal reward for the long years of service he devoted to God, to the Church, and to our country.

## The Laity Must Come to the Front

THE motto of the Convention of the CV and NC-WU conducted in Newark, New Jersey, on August 15-19, was a quotation from the Pope's address to the Consistory of Cardinals in Rome last February. On that occasion the Holy Father stated in part "... The faithful and more precisely the laity are in the front line of the Church's life ... Accordingly they—especially they—must have an ever clearer sense not only of belonging to the Church, but of being the Church, the community of the faithful on earth under the guidance of the common head, the Pope, and of the Bishops in communion with Him ..."

These words show the important and indispensable part assigned to the laity in the work of the Church today, and should be a challenge to us to exercise personal and group initiative. For this we must never cease to prepare ourselves by prayer and study, and by the reformation and unification of our lives with the values and truths of religion as the center.



The same excerpt from the Pope's address has been chosen as the motto of the Convention of the CU and CWU of Missouri, which convenes in Jefferson City on September 15-17. The invitation to the Missouri convention, signed by President Arthur Hanebrink and by Rt. Rev. Msgr. Jos. A. Vogelweid, host to the Convention, also quotes that part of the address in which the Pope encourages "organizations of the laity concerned with the most diverse spheres of life, which the Holy See has never ceased to praise and approve."

### *A Chronic Plight*

NEVER in its history has the Central Verein been adequately financed. To make matters worse, the annual membership fee asked of affiliated societies and branches has not been increased over what it was fifty and sixty years ago. The organization is supposed to plan, carry on and prosper on six cents a year per member.

In St. Louis and vicinity there exists a Central Trades and Labor Union, affiliated with the American Federation of Labor. Instead of a Bulletin the organization publishes monthly the official minutes of its meetings. In place of a masthead, the front page bears the following announcement: "Per Capita Tax of Affiliated Local Unions Amounting to Two Cents Per Member is Due the First of Every Month in Advance." Two cents per member a month equals twelve cents per annum. This amount is certainly not excessive, but, considering the large number of members and the limited expenses of the organization, the income from this source is certainly sufficient to permit the officers to execute efficiently the policies of the St. Louis Trades and Labor Union.

For the information of our members we reprint from the minutes of meeting conducted on July 16 a list of the bills approved by the meeting:

"Thomas Woracek, Sgt.-at-Arms, two July meetings \$4.00; Advocate Press, 500 copies of minutes July 2 meetings, with tax \$58.91; 6 resolutions, with tax \$9.43; Louis Renschen, President, expenses for July \$60.00; John I. Rollings, Executive Secretary, two weeks salary and expenses \$180.00, withholding tax \$13.60, amount received \$166.40; 1 roll 1½c stamps, \$7.53; Margaret Ritch, office secretary, two weeks salary \$70.00, withholding tax \$8.40, amount received \$61.60; Muriel Hertel, one week's salary, \$30.00, withholding tax \$1.60, amount received \$28.40; Wilmes Linen Service, June, \$1.25; Southwestern Bell Telephone Co., \$28.11; Louisa Carr, cleaning CTLU offices \$7.50; Western Union, telegrams \$28.56; Collector of Internal Revenue, withholding taxes \$163.80; Social Security taxes \$33.70."

It is not necessary to comment on this record of expenses for one month, but it does appear that the woman who cleaned the CTLU offices can hardly have been paid a living wage, except in case of her having been engaged with the task only on one day during the month. The customary price paid a woman for house cleaning in St. Louis is four dollars a day. Our reason for quoting these figures is to demonstrate what are the normal expenses of any larger organization engaged in

worthwhile work, and to state that the executive officers and Central Verein spent less money during the twelve months of the last fiscal year than did the St. Louis CTLU in one month.

### *Let's Go On With The Work*

CAN we prevail on officers and members of affiliated societies to scan the list of donations received by the Bureau as intended for the Relief Fund? In some States organizations have done well; it is here and there interest in this important work seems lacking. Possibly officers and members may labor under the false impression that large donations are expected. Such is not the case. The proceeds of a hat collection are as welcome as church door collections yielding a more considerable sum.

Particularly many of the societies in Texas continue to contribute to the Relief Fund. St. Joseph's Benevolent Association, of San Antonio, sent "another eleven dollars for the German and Austrian War Relief Fund." The Treasurer, who forwarded the contribution to the Bureau, added to this statement the remark: "I hope to be able to send you more soon." Information of this kind is reassuring, because we know that relief action must continue for at least another twelve months. Furthermore St. Joseph's Verein of Windhorst and St. Joseph's Verein of D'Hanis contributed each ten dollars to the CV War Relief Fund.

Possibly a good memory may account for the further fact that St. Joseph's Benevolent Association, of San Antonio, sent another remittance in the shape of a check for \$6.75, consisting of "voluntary donations for the Emergency Fund of the Central Bureau." St. Joseph's Society, of Windthorst, contributed five dollars for the Bureau's general fund with the instruction, the money should be used to ward off the dangers of Communistic propaganda. For the same purpose, St. Joseph's Verein of Moulton, contributed ten dollars and the St. Joseph's Verein of High Hill five dollars.

A generous donation of \$150, intended for the relief of war sufferers, was entrusted to the Bureau by the Catholic Women's Union of the Pittsburgh District.

A particularly gratifying proof of the will to help provide food for Germany came to the Bureau in the shape of a check from St. Joseph's Verein of Cottonwood, Idaho. The Society had decided at one of its meetings to sell a savings bond and to donate the proceeds to the CV Relief Fund. On July 11 we were written: "A few days ago our Verein received from the Treasurer of the United States the sum of \$76.20, which sum represents the value of the aforesaid bond." The writer furthermore adds: "Our St. Joseph's Verein hopes it may, although in a very small way perhaps, help to relieve the appalling conditions obtaining in Europe."

Concerted effort, well directed and organized by Very Rev. Msgr. R. B. Schuler, resulted in raising fifty thousand dollars, a contribution from the Archdiocese of St. Louis to War Relief Services, NCWC, for the purchase of food intended for Catholics in Germany.



### *Important Bureau Publications*

COPIES of the Central Bureau's Annual Report were distributed to officers and delegates of the CV and NCWU at the Convention in Newark. The sixteen-page record of the Bureau's activities during the fiscal year 1945-46 is the thirty-seventh of its kind; the first report was delivered to the Convention held in Newark in 1910.

It is important for the work of the organization the officers and members of local societies of the CV and NCWU should acquaint themselves with this account of their Bureau's efforts in the twelve month period from July 1, 1945, to June 30, 1946. The report will reveal a rather remarkable list of works devoted to charity and Catholic Social Action, we believe, to those who will read it carefully. Copies can be obtained from the Bureau.

A new free leaflet has also come from the press. It discusses "The Natural Rights of Man" and was written by Rev. Lewis Watt, S.J., of the Catholic Social Guild at Oxford. This is a very timely topic, since in our days the inalienable rights of man, founded in the natural moral law, are both ignored and violated. Copies of this free leaflet can be had in reasonable quantities for the asking.

### *State Convention and Centennial*

IN his address on "The Fate of Christianity" at the Catholic Day observance conducted in conjunction with the Centennial celebration at Fredericksburg, Texas, on July 10, Most Rev. Robert E. Lucey, Archbishop of San Antonio, expressed a thought that it were well for Catholics in our country seriously to consider: That whereas the Church cannot fail throughout the world, it can lose its influence in certain countries. This is the case today in large areas of eastern and southeastern Europe. A striking reminder of this fact is the custom of assigning so-called titular sees to newly-ordained bishops. There are more than nine hundred of these sees, located mostly in Asia Minor, Syria, Palestine, Greece, North Africa, and other countries, where the Church was once in a flourishing condition, but now has been reduced to impotence by the advance of Mohammedanism and other anti-Christian influences.

Archbishop Lucey was presented with honorary life membership in the Catholic State League. Two other speakers were on the Catholic Day program at Fredericksburg: Mr. Walter Matt, associate editor of *The Wanderer*, St. Paul, Minnesota, warned that Communism was deeply entrenched in all parts of the social and economic life of our country, and that Catholics must cease to imitate the pagan practices all around them and begin to put into practice the prescriptions given by the Popes during the last century. Mrs. Mary Filser Lohr, President of the National Catholic Women's Union, discussed the new duties of women in social and political life as outlined by Pope Pius XII.

The Catholic Day celebration was part of the program of the Forty-seventh Annual Convention of the Catholic State League of Texas, which met jointly with the Catholic Women's Union and Catholic Life Insur-

ance Union of the State. Hosts to the gathering were the St. Joseph's Society and Christian Mothers' Society of St. Mary's Parish. Monday, July 8, was devoted mostly to the meetings of the CLIU; delegates began to arrive on that day, and on the afternoon of July 9 the formal opening of the CSL Convention was conducted.

The speakers were Very Rev. F. X. Wolf, pastor of St. Mary's parish, host to the Convention and also chairman of the Centennial Arrangements Committee; County Judge Henry Hirsch, Mayor Joseph Molberg and President Frank Gittinger. Mr. Felix Stehling served as chairman. At the evening session, Mr. Gittinger delivered his message and report, which summarized the activities of the League since the 1944 Convention.

The centennial celebration opened with blessing of a grotto in old St. Mary's Church on Wednesday morning, July 10. Officiating was Most Rev. M. S. Garriga, co-adjutor Bishop of Corpus Christi. Addressing the assembly following the blessing, His Excellency paid tribute to the intrepid pioneers who founded St. Mary's Parish and the town of Fredericksburg. Following the dedication ceremonies, a Solemn Pontifical Mass was celebrated in St. Mary's Church by Most Rev. Robt. E. Lucey. Bishop Sidney Metzger, of El Paso, preached the centennial sermon, urging the Catholics of today to emulate the spirit of prayer, sacrifice and charity which animated the immigrant founders of the parish and town.

About fifty of the clergy attended the luncheon in Nimitz Hotel following the church service. The speaker was Bishop William D. O'Brien, Auxiliary Bishop of Chicago. In the evening an entertainment was presented in the school auditorium, together with a musical program by the Fredericksburg Municipal Band and a choral group.

The centennial observance concluded with the dedication on Thursday morning of the Pioneer Memorial Monument in the old Catholic cemetery at which Most Rev. L. J. FitzSimon, Bishop of Amarillo, officiated. Very Rev. F. X. Wolf read the Requiem Mass at the monument; Bishop FitzSimon spoke briefly, pleading for Christian charity toward the vanquished peoples of the world, especially the German people.

Mr. Frank Gittinger was re-elected President of the CSL. Rev. Robert Schertz, of Westphalia, is spiritual director. Next year's Convention will be held at Westphalia.

It is with pleasure we record the commendation the secretary of the Catholic Information Society of Utica, New York, Rev. Lawrence E. Giblin, accorded the Utica Branch of our organization. Addressing himself to the Central Bureau, he writes:

"One of our purposes is to establish and develop a Catholic Thought Collection in the Utica Public Library. The Utica Verein offered a substantial donation of books for this project. We are most grateful and are sure that the books will prove profitable to library readers."

Co-operation on the part of affiliated societies and branches with other organizations for a worthy common purpose is highly desirable and commendable.



## Convention Calendar

CU and CWU of Missouri: September 15-17, St. Peter's Parish, Jefferson City.

CV and CWU of Pennsylvania: September 15-17, Pittsburgh.

CV and CWU of Minnesota: September 22-23, St. Paul.

## Founder of Maternity Guild, Jubilarian

WITH a Solemn Mass, read in St. Mary's Church, Annapolis, Md., on August 2, the Rev. Joseph J. Schagemann commemorated the fiftieth anniversary of his profession in the Congregation of the Most Holy Redeemer. Fr. Schagemann was assisted at the altar by Fr. Raymond J. Schmitt, C.Ss.R., Deacon, representing the St. Louis Province of the Order, and by Rev. William McCullough, C.Ss.R., sub-deacon, from the Toronto Province, where the jubilarian labored for a number of years.

Born in Baltimore on April 4, 1876, Fr. Schagemann studied in various institutions of the eastern Province of his Order, and was ordained priest by Cardinal Gibbons on December 6, 1901. He taught for a number of years, but more recently has served either as a parish priest, missionary or retreat master.

In 1931, shortly after the publication of the encyclical *Casti connubii* Fr. Schagemann conceived the idea of the maternity guild, an organization founded in Christian charity and intended to promote respect and love for the dignity of motherhood, and to aid couples to meet the mounting costs of obstetric services. He has devoted himself to this cause with indefatigable energy; gradually his work is becoming known and bearing fruit. At present there are some eighty-eight Guilds in the country; four of them are diocesan institutions. Both the Central Verein and the National Catholic Women's Union have repeatedly recommended the Guild as an outstanding contribution to the welfare of the family and society.

## Knights' Excursion and Field Day

THE Catholic Knights of St. George, an affiliate of the CV, conducted its Biennial Convention late in the spring; Mr. John Eibeck was re-elected Supreme President for the current fiscal term. On Sunday, July 28, about two thousand members and their friends attended a field Mass celebrated on the grounds of the Knights' Home located near Wellsburg, W. Va., about fifty miles from Pittsburgh. In the afternoon a Memorial Tablet was dedicated in honor of the forty-nine members of the Order who made the supreme sacrifice in the war. It was the first event of this kind held by the Order since 1941.

Past Supreme President Jos. H. Reiman, who is also chairman of the Knights' Home committee, presided and delivered a short address in accepting the tablet, a donation of the members of the Pittsburgh District. Rev. Francis Hoffman, State Chaplain of the American Legion and spiritual advisor of Branch 50 of

the Knights, officiated at the blessing of the tablet and delivered an address which left a deep impression on all who attended. A social hour on the grounds of the institution with entertainment and sport events followed the dedication ceremony.

## District Activities

THIS year's annual demonstration of the CV and CWU of Philadelphia in honor of St. Boniface, the apostle of the German people, was conducted on the property of the Medical Mission Sisters at Fox Chase, Philadelphia, Pennsylvania, on a Sunday late in June. The event was inaugurated with church services, with prayers led by Fr. Ephraim Mueller of the Catholic University and a sermon by Fr. August Weigand, C.S.Sp., of Cornwells Heights, Pa. The speaker pointed out that the Catholics of America, who are in debt to the foreign-born missionaries, now have the opportunity to repay the debt by assisting the young American missionaries laboring in foreign lands. He also urged the organizations to go to the aid of the distraught German people.

In an outstanding address, Msgr. E. F. Hawks, a friend and co-worker of the Philadelphia organization, criticized the secular press for presenting the situation in Spain and the position of the Franco regime to the American people in a false light. He upheld the right of every people to determine its own political form of government, and that the overwhelming majority of the Spanish people approved the present regime in Spain. The Msgr. pointed out how the Central Verein had emphasized the importance of underlying principles throughout its long history and today was engaging in an outstanding pioneer work for the furtherance of a more Christian social order.

Earlier in the spring, the Philadelphia organizations commemorated the fifty-fifth anniversary of the social encyclical "Rerum Novarum." The speakers were Fr. F. Hoeger, C.S.Sp., of Cornwell Heights, Pa., Fr. Paul Huber, O.S.B., of Wilmington, Delaware, and Fr. C. J. Reichenberger, former Director of the German Catholic Volksverein in Czechoslovakia and now rector of Sacred Heart Church, Glencross, S. Dak.

The problems in the field of education, particularly the adjustment of educational curricula to prepare students for life, were discussed by Fr. Cosmas Herndel, O.F.M., professor of education at Quincy College, in an address before the August meeting of the St. Louis and County District League. He emphasized that teachers must be prepared to impart the knowledge of religious truths as well as secular subjects, and that the salvation of one's immortal soul as the first aim of education should not be lost sight of. He referred to the successful results obtained by so-called visual education for those who served in the armed forces; by this method students are encouraged to think rather than to memorize. In conclusion, Fr. Cosmas spoke of the importance of sending Catholic children to parochial schools; also that Catholics should be generous in the support of their schools, and should be ready at all



times to defend their schools against the unjust attacks of the enemies of the Church.

President Bernard Gassel was chosen to represent the organization at the National Convention in Newark. The Secretary, Mr. A. H. Starmann, will represent the League at the State Convention to be conducted at Jefferson City on September 15-17. State Secretary Cyril Furrer emphasized the importance of sending a goodly representation of young men from the parishes to the State Convention. Several other members spoke briefly from the floor regarding the State Convention. The organization voted to send a message of congratulations to Most Rev. Jos. E. Ritter, Archbishop-designate of St. Louis. The penny collection was taken up for the Central Bureau's Chaplains' Aid Fund.

### *Outstanding Set of Resolutions*

THE resolutions adopted by the Convention of the Catholic State League of Texas deal largely with problems which have their origin in the great social question of our time. One writer observes "a peculiar freshness in the Texas resolutions, a certain resonance in wording which suggests many voices having taken part in their formulation." The topics discussed are: The Holy Father, Patriotism, Catholic Family Life, the Parochial School, Rural Life, Communism, and a Just and Charitable Peace.

After referring to the Holy Father as "the sole steady-ing and assuring element in the present chaotic world situation," the first resolution concludes: "It is for Catholics to rally behind the Holy Father more than ever before. This is the time for obedience. This is the time for Catholic awakening. We constitute the 'division' which Pius XII has under his command, a division of nearly four hundred million, who in Baptism have become followers of Christ our King, and through Confirmation have enlisted as His soldiers. Now is the time to show our true colors. We therefore renew our pledge of loyalty to His Holiness and urge our members to heed the pleadings of the Holy Father and support him with their daily prayers for peace and unity among nations."

Genuine patriotism, the love of one's home-land, is the product of the consistent effort for personal and communal living in the life of a people. In our day it has been eclipsed by an exaggerated nationalism; the exaltation of one's own country at the expense of other nations, has come to the fore. Regarding patriotism, the resolution of the Texas organization states: "Catholics consider Christian patriotism a part of their life and religion. Conscious of Christ's words: 'Render, therefore, unto Caesar the things that are Caesar's and to God the things that are God's,' they love their country and pray for it. They defend it against dangers, obey its just laws, and by word and deed take an active interest in promoting honest and efficient local, state and federal government, and in securing just policies toward all foreign nations."

The resolution on Catholic Family Life advocates the consistent use of those practices and customs which sustain and strengthen family life. The statement concludes: "As a means of assisting young couples, we heartily endorse the study and formation of the Catho-

lic Maternity Guild to raise the dignity of motherhood and the nobility of parenthood."

What is more than a local problem in Texas, the need of religious education for Catholic youth in large sections of the state is discussed in a statement on the Parochial School Question. The League advocates the immediate establishment of Catholic schools for all Catholic children and of free parochial schools in parishes, if at all possible. The statement continues: "In view of the incontrovertible fact that moral and religious training is a direct contribution to good citizenship, we demand that in justice the parochial and other denominational schools should be granted the same privileges as the public schools.

"We regard it as self-evident that children attending private and parochial schools should be granted the same transportation facilities furnished public school children. We demand that the text books furnished public school children be also made available to parochial and private school children at the election of private and parochial school authorities. Wherever it has not been possible to establish parochial or Catholic schools, we demand that release time be granted in the public school for religious instructions to those who desire it."

The resolution on Rural Life advocates, along with all other existing Catholic agencies, "the improvement of their economic and social conditions as much as possible, to keep Catholic families on farms and to attract other Catholic families to farms, specifically also to attract a maximum number of veterans to rural life." To this end the formation of producers and consumers co-operatives, parish credit unions, 4-H clubs and vocational agriculture schools are advocated. The statement observes: "Under the GI Bill of Rights the Educational Program is being given to farmer veterans who wish to stay on the farm. We urge all delegates present to go home and support this program in their respective counties."

It is but reasonable the members of the Catholic State League of Texas, many of whom are products of the vigorous, independent, pioneer way of life of the early settlers in the State, should react with aversion toward the threat to civil liberty and the peace of the world manifested in Communism. The resolution on this subject states:

"We hold that Communism is essentially atheistic and materialistic in its philosophy and in its methods, that it denies the existence of a personal Providence and thus, since it denies God, it also denies the Ten Commandments and the Christian concept of sin; in the last analysis it is forced to look upon the State as a substitute for divine authority and the moral and natural law. Communism is foreign, therefore, to the American institution of democracy as established by the Founding Fathers on the basis of general Christian principles such as the recognition of the inalienable rights of men."

The statement expresses particular aversion to the aim of Communists to destroy the rights of the individual, and to organize the whole of economic life on the basis of an absolute equality among all the members of society. The resolution contends that "while Communism promises to liberate man from the bond-



age of greedy Capitalism, such as we in America know, it makes him the slave of an infinitely more ruthless master, the State, all of which is contrary to the Divine Will." Attention is called to the "devious channels by which Communism insinuates itself into the very marrow of society, its agents working in cells, that is, as salesmen who operate in all districts, both rural and urban, ringing doorbells, arguing their false messianic doctrines, arousing the interest of families whom they enroll as their students, and introducing regular classes in which the Communist doctrines are expounded. They infiltrate into labor and various other organizations, posing as the friends and benefactors of the poor and the exploited, arousing them, when in reality they have merely in mind to gain the confidence of the gullible elements, who will then entrench these agitators in office and power."

The resolution concludes: "We therefore condemn this philosophy in theory and practice and urge the faithful not to be deceived by the promissory notes extended by political agitators and fellow-travellers of atheistic Communism. Remedies for the evils against which Communism contends are to be found in the papal encyclicals, particularly those of Pope Leo XIII 'On the Condition of the Working Class' and of Pius XI 'Forty Years After.'"

A final resolution on a Just and Lasting Peace affirms the responsibility of our country as one of the victors, to act with justice and charity toward the vanquished. The statement concludes: "We condemn the brutalities now being practiced in Europe in direct violation of the pledges of the Atlantic Charter, such as the ruthless robbery of territories, the expulsion and robbery of tens of millions of people, the slave labor of millions of prisoners of war and civilians, and the de-industrialization and reparations policies which necessarily lead to the starvation and stultification of a whole continent."

### Miscellany

IN July the Central Bureau received a gift of one thousand dollars from the estate of the late Elizabeth M. Heinecke, of New Haven, Connecticut. The legacy is designated "for missions in the United States, absolutely." It will enable the Bureau to aid missionaries laboring in the primitive areas of some of our states.

The articles by Dr. Franz Mueller on the economic system developed by the late Father Heinrich Pesch, written for *Social Justice Review*, have attracted a good deal of attention. The editor of the *Prairie Messenger*, of Munster, Saskatchewan, is publishing them serially in that weekly under the original title: "Father Pesch's Economic System."

A warm welcome was accorded the fifty-three bales of clothing which were shipped by the Bureau to missions among Indians, Mexicans, and Negroes late in June. Most of the letters of acknowledgment testify to the value of the goods received. From St. Francis Mission, South Dakota, came this testimonial:

"To show you how much the articles in that bale were needed and appreciated, let me simply state that there were no more than ten pieces left within two hours after it had been opened. Once word got out that some children's clothing was on hand, the mothers hastened here in spite of the heat."

Continuing the missionary writes: "I know that in their own way these people appreciate your kindness as much as we do. When school opens in September, many of the little girls will have an opportunity to show their new dresses. God bless you and all those who have contributed to this fine collection."

The communication closes with the assurance, it was the writer's intention to send an acknowledgment to all the societies whose names were found on tags attached to some of the bundles of clothing.

Although the Maternity Guild Apostolate has not enjoyed rapid growth, it is gradually becoming better known both in our country and overseas. Requests have come to the Bureau in recent months from Australia for Father J. J. Schagemann's, C.Ss.R., brochure on this beneficent institution. A Redemptorist Father wrote from the Dominion he was eager to get as much information as possible "about this wonderful project which seems to have the blessing of God upon it." The writer further indicates his intention to call the Maternity Guild to the attention of the National Secretaries of Catholic Action in Australia, which has its headquarters in Melbourne, Victoria.

The Rev. Kilian J. Hennrich, O.F.M.Cap., of New York, who for thirty years devoted himself to the cause of Catholic youth, has resigned as Director General of the Catholic Boys' Brigade, of which he is a co-founder. Illness and impaired sight have caused him to make the decision.

Founded in 1916, the Catholic Boys' Brigade was designed to meet the physical, recreational and educational needs of boys of ten years and older. The organization has the approval of the Holy See and has functioned successfully in the Archdiocese of New York, and in a number of other dioceses. Fr. Kilian has been on indefatigable worker in the interest of youth. His latest book, "Forming a Christian Mentality," was published in the spring.

We receive in almost regular intervals from missionaries notes of the following nature: "I have heard that you send old magazines and books to missionaries. I would be very grateful to you should it be possible for you send me some. They would be useful not only for myself but also for a few people around me, who speak English and need to read good literature."

The writer, Rev. Fr. Amandus, O.F.M.Cap., of Ganapuri City, Rajputana, India, further tells us: "Here I am with a few English railway people. There wasn't enough work for me to do. So I organized a new mission center, visiting villages where since creation, no priest has ever gone. Thus I started four schools among the pagans in the jungle."

We never have enough copies of *Extension*, *The Sign*, *The Lamp*, *The Catholic Digest*, etc.



## Red Ship Ahoy

IT is not with words but by actions Communism must be fought. It is now progressing on a broad front; it is seeking to extend its influence even over the natives of South Africa. If Communists are not to have their own way, we must provide the missionaries with the means needed to meet the skillful efforts being exerted to make Reds out of Blacks, or out of other primitives, for that matter.

It is from South Africa a missionary, the editor of a paper published in a native language, has written us:

"There are six other papers for Natives, two of them of Communistic character. These papers have just started a new enterprise by publishing once a month a pictorial section. We are invited to take part in this new effort, but for financial reasons had to decline, because this supplement would have cost us thirty-five dollars a month. In addition, considerations of a religious nature advised us to withhold our participation. On the other hand, we face the danger that a number of our subscribers will switch over to a paper offering them this illustrated section. After all they behave like children who 'will have pictures.'"

And thus in all parts of the world the struggle in which the Church and Catholics must engage is progressing. There is an obligation involved which no man may neglect with impunity.

## Must Begin Over Again

WHEN the war swept over New Guinea and the Solomon Islands, it destroyed more than one Catholic mission. Living in the jungle were Sisters who devoted themselves to teaching and fostering Christianity among the back natives of those islands, a people who not so long ago were cannibals. One of our oldest friends among these missionaries, Sister Mary Adalberta, S.M.S.M., a veteran of many years of mission work, has now written us from Sydney, New South Wales:

"On our mission islands of Bougainville, Buka and Shortlands, all stations were destroyed, either by the Japs or bombing. So thoroughly, in fact, that in many places there is no trace left even of the location where the buildings formerly stood. One finds only brush and bomb-holes. In some districts almost all of the coconut plantations have been destroyed. This is, of course, a great loss for the natives who depend upon the copra as a source of food and income.

"Some of our Fathers and Brothers were killed, either by the Japs or by bombs, others were wounded. Several of them were in concentration camps for over three years. Thank God, they are now in Sydney, recuperating and gaining strength for the return to the missions."

Regarding their needs, Sister M. Adalberta says they could use anything and everything we could send them. Linens and articles for use at the altar, for the kitchen, the refectory, for the personal use of the Sisters, for the babies they must help, and also rosaries, medals, articles for the dispensary, the school. "We must start anew," she says, "and therefore anything you may be able to let us have will be greatly appreciated."

## Contributions for the Library

### Library of German-Americana

MR. A. AUGUST SPRINGOB, Wis.: St. Francis Parish, Milwaukee, Wisconsin, Diamond Jubilee, 1871-1946.—MR. LOUIS J. SCHOENSTEIN, Calif.: Golden Jubilee Celebration, St. Boniface Benevolent Society, St. Mary's Church, San Jose, California, 1896-1946.—MR. FRANK W. SCHWARTZ, Mich.: Weninger, P. Franz X., *Legende der Heiligen*, New York, Vol. I, 1868, Vol. II, 1866; *Bayerle, B. J., Kirchen-und Heiligen-Geschichte*, Vol. I and II, New York, 1863; *Bayerle, B. J., Katholisches Kirchenjahr*, Vol. I and II, New York, 1863.—POLISH ROMAN CATHOLIC UNION ARCHIVES, Chicago: *Erstes Schulbuch für die Primarschulen*, 1876. Presentation copy, red morocco with coat of arms of Leo XIII.—MRS. HILDEGARD BINDER JOHNSON, Minn.: *The German Reich and Americans of German Origin*, New York, 1938.—REV. FR. TIMOTHY MAJERUS, O.S.B., Minn.: *The Church of St. Joseph*, St. Joseph, Minn., 1871-1946.—REV. WILLIAM FISCHER, Mo.: *St. Agatha Parish Record*, St. Louis, Mo., 1922 and 1923.

### General Library

HON. JOHN J. COCHRAN, Washington D. C.: *Bullets by the Billion*, Detroit, Michigan, 1946; "They Were Dependable," *Airship Operation World War II*, April, 1946; Report by The Supreme Commander to the Combined Chiefs of State on the Operations in Europe of the Allied Expeditionary Force, 6 June 1944 to 8 May 1945, Washington, D. C.; *United States Government Manual—1946*, Washington, D. C.; *Agricultural Statistics*, 1945, Washington, 1945.—MRS. HILDEGARD BINDER JOHNSON, Minn.: Ditto. Ditto. *The Germantown Protest of 1688 Against Negro Slavery*, 1941; *Die Haltung der Salzburger in Georgia zur Sklaverei (1734-1750)*; *Der Deutsche Amerika Auswanderer des 18. Jahrhunderts im Zeitgenössischen Urteil*, Leipzig; Meyer, H., *Pflanzungsgeschichte des Minnesota Distrikts der Ev. Luth. Synode von Missouri, Ohio und andern Staaten*, Minneapolis, Minnesota, 1932; *Directory of Churches and Religious Organizations in Minnesota*. St. Paul, Minn., 1942; *Guide to Church Vital Statistics Records in Minnesota*, Baptisms, Marriages, Funerals, St. Paul, Minn., 1942.—REV. JOSEPH REWINKEL, Conn.: O'Reilly, Rev. Bernard, L.D., *A Life of Pius IX.* New York, 1878.—POLISH ROMAN CATHOLIC UNION, Chicago: *Versuch über das Privatleben der Maria Antonette von Oestreich, Königin von Frankreich*, Oldenburg, 1789; *Lettres Apostoliques de Pie IX*, Gregoire XVI, Pie VII, Paris.—MR. WILLIAM POHL, Minn.: *Cartoons from the Pioneer Press and Dispatch*, St. Paul, Minn., January to June, 1946. Mounted and bound.—TEMPLE SISTERHOODS, Ohio: *Szalet, Leon, Experiment "E," Didier*, New York, 1945.—MISS B. BERGEN, N. Y.: *Primera Semana Accion Catolica*, Boletin Informativo, Nos. 1 & 2, November, December, 1945.—REV. WILLIAM FISCHER, Mo.: *Baier, Stapper, Catholic Liturgics*, 1938; *Manuale Biblico O Corso Di Sacre Scrittura ad Uso Dei Seminari*, 1910; *Michael Abbe A., The Last Things*; Doherty, Martin W., *The House on Humility Street*, 1942; *Piette, Maximin, John Wesley in the Evolution of Protestantism*, 1937; *Democracy: Should it Survive?*, Milwaukee, Wis., 1943; *De Huff, Elizabeth Willis, Say the Bells of Old Missions*, St. Louis, 1943; *Meschler, Rev. Moritz, S.J. Das Leben unseres Herrn Jesu Christi*, St. Louis, Vols. I and II; *Gaines, Thomas, Healthful Eating*, New York; *Brown, Rev. Stephen J., S.J., Poison and Balm*, Dublin, 1938; *Manifesto on Rural Life*, Milwaukee, 1939; *Benvenisti, J. L., The Iniquitous Contract*, London; *Edersheim, Alfred, M.A., D.D., Ph.D., The Life and Times of Jesus the Messiah*, Vols. I and II, New York, 1907; *Sacerdos et Pontifex, Letters to a Bishop-Elect by Francis Clement Kelley*, Bishop of Oklahoma City and Tulsa, Pater-son, N. Y., 1942; *Bopp, Dr. Linus, Liturgical Education*,



Milwaukee; Fleege, Urban H., S.M., Ph.D., Self-Revelation of the Adolescent Boy, Milwaukee; Marx, Walter John, Mechanization and Culture, St. Louis, 1941; Ditto, The Twilight of Capitalism and the War, St. Louis, 1942; Butler, Joseph, D.C.L., The Analogy of Religion, Natural and Revealed to the Constitution and Course of Nature, New York, 1850; Foerster, F. W., Schuld und Sühne, München, 1912.

#### Manuscripts

POLISH ROMAN CATHOLIC UNION, Chicago: Booklet in 12 mo. containing tables of currency, weights and measures; arithmetical problems, etc., etc. Written at Harmony, Pennsylvania, the colony founded by the pietist Rapp. Leather with clasp.

## Acknowledgment of Monies and Gifts Received

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#### Central Bureau Emergency Fund

St. Joseph's R. C. Benevolent Assn., San Antonio, Texas, \$6.75: Total to including August 15, 1946, \$6.75.

#### Donations to Central Bureau

Rev. J. H. Willet, Ky., \$1; Very Rev. A. Eckert, Ill., \$2; Layman's Retreat League, St. Louis, \$25; Rev. G. J. Duda, Tex., \$3; St. Joseph's Verein, High Hill, Tex., \$5; St. Joseph's Verein, Windthorst, Tex., \$5; St. Joseph's Verein, Moulton, Tex., \$10; St. Eustachius Benev. Soc., Burlington, Wis., \$10; Sundry Minor Items, \$1.79; Total to including August 15, 1946, \$62.79.

#### St. Elizabeth Settlement

From children attending, \$866.12; Greater St. Louis Community Chest Inc., St. Louis, \$1339.93; Surplus Food Administration, \$93.88; Interest Income, \$18; Total to including August 15, 1946, \$2317.93.

#### Central Bureau Expansion Fund

F. W. Kersting, Pa., Balance of Life Membership, \$50; John Eibeck, Pa., Balance of Life Membership, \$50; N. N., Tex., For Life Membership of Leo M. J. Dielmann, Tex., \$100; Estate Carl Sippel, Pa., \$225; Miss Amelia Selinger, o/a Life Membership, \$5; Total to including August 15, 1946, \$430.00.

#### Catholic Missions

St. James Mission Group, Springfield, Ill., \$25; CWU of N. Y., Inc., \$10; St. Boniface Soc., New Haven, Conn., \$10; N. N., St. Louis, \$5; Miss Frances Lefarth, Mo., \$8; Henry Seng, Ind., \$3; Frank Wesbur, Minn., \$50; Rt. Rev. Joseph A. Vogelweid, Mo., \$594; Mildred and Ray McCarthy, Ill., \$5; N. N., Rhode Island, \$260; Miss L. Schmorleiz, Calif., \$5; Miss Marie Peter, Ill., \$20; Miss Marg. Schneider, Ohio, \$6; Geo. Marx, Minn., \$5; A. C. Litzau, Mo., \$2; J. C. Jansen, Mich., \$5; Miss B. Conrad, Calif., \$20; Rud. Koehler, Kans., \$50; Adelaide Marazzi, Ohio, \$18; Rev. L. A. Grosse, Pa., \$50; Sister Lea, S.D.S., Wis., \$5; Frank Kahl, Minn., \$5; Mrs. M. Reisch-Franz, Ill., \$10; Ant. Guenther, Minn., \$10; Miss L. Henry, Ill., \$20; Estate, Elizabeth M. Heinicke, Conn., \$1000; Frk. Holzner, Va., \$10; C. Roll, Ark., \$10; Frk. Bianchi, Minn., \$23; Teresa M. Deiss, Mich., \$12.85; Miss M. Farrell, Ill., \$1; Miss Cath. Kisser, Md., \$5; N. N. Mission Fund, Ind., \$47.50; Brooklyn Branch, CWU, N. Y., \$23; Wm. P. Bruckmann, Pa., \$50; Joe Bruckmann, Canada, \$9.60; M. L. Maerz, Md., \$5; Maria Heim, Calif., \$20; Mrs. A. Wagner, Pa., \$5; Joe and Mary Michalka and children, Tex., \$30; Rt. Rev. H. Kaufmann, Mich., \$25; Mrs. A. Sauerbrunn, Mo., \$5; St. Frances Convent, Springfield, Ill., \$25; Ant. Hoefler, Calif., \$5; Miss Amelia Selinger, Mo., \$5; Rose E. Klein, Wis., \$2.50; L. Hagg, Canada, \$20; Mrs. B.

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#### Chaplains' Aid Fund

CWU of N. Y., Inc., \$50; Altar Soc., Holy Trinity Parish, St. Louis, \$10; Penny Collection, St. Anthony Benev. Soc., St. Louis, \$4.50; Penny Collection, St. Francis de Sales Benev. Soc., \$1.50; Total to including August 15, 1946, \$66.00.

#### European Relief

Altar Soc., St. Mary's Church, Carlyle, Ill., \$25; Val Henigin, N. Y., \$15; St. Joseph's Verein, Cottonwood, Idaho, \$76.70; St. Joseph's R. C. Benev. Assn., San Antonio, Tex., \$11; St. Joseph's Benev. Soc., Detroit, Mich., \$50; Jos. Storch, N. Y., \$10; Hubert Kauhauser, N. Y., \$20; CWU, Pittsburgh District, Pa., \$150; Conn. Branch, CCV of A., \$10.27; E. Hackner, Wis., \$30; A. J. Loeffler, Minn., \$25; C. B. Weiss and Sister, Md., \$30; A Friend, Md., \$5; Misses Martin, N. Y., \$5; Members of St. Joseph's Parish, Union City, N. Y., \$20; N. N., N. Y., \$10; per Wanderer Printing Co., St. Paul, Minn., \$1000; per CCV of A., \$1500; St. Joseph's Verein, Windthorst, Tex., \$10; St. Joseph's Verein, D'Hanis, Tex., \$10; Total to including August 15, 1946, \$3012.97.

### Gifts in Kind

were received from the following men and organizations of men, including receipts of August 15, 1946:

Wearing Apparel, from: S. Stuve, Mo. (clothing, shoes); Rev. Leo P. Henkel, Ill. (clothing, shoes, hats).

Magazines and Newspapers, from: S. Stuve, Mo. (magazines, newspapers); Rev. Geo. Duda, Tex. (magazines); Wm. H. Siefen, Conn. (magazines); B. Herder Book Co. (magazines); C. Schumacher, Pa. (magazines).

Books, from: Rev. Wm. F. Fischer, Mo. (157 books); Rt. Rev. Msgr. Jos. A. Vogelweid, Jefferson City, Mo. (131 books); Ant. Doerrer, Conn. (books); Mr. Herz, St. Louis (books); St. Boniface Soc., New Haven, Conn. (3 cartons).

Miscellaneous, from: Rt. Rev. Msgr. Jos. A. Vogelweid, Jefferson City, Mo. (25 prayer books); S. Stuve, Mo. (toys, burses); C. Schumacher, Pa. (medals, rosaries, purse, holy pictures, crosses, framed holy pictures, pamphlets, puzzles); Rev. Wm. F. Fischer, Mo. (100 holy pictures, 5 new testaments, 5 rosaries).